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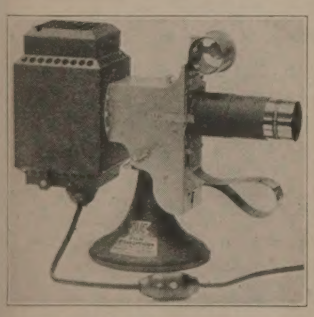

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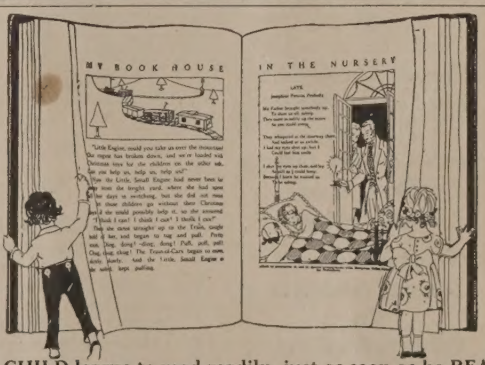

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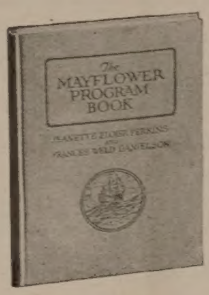

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. II MAY, 1926 No. VIII

OFFICIAL PUBLICATION OF
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Representing Thirty-Five Evangelical Communions and Fifty-Six State and Provincial Councils

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THE NEW YORK CASE

By Hugh S. Magill

EARLY in 1925 the Free Thinkers' Society of New York City began legal proceedings against the Board of Education of Mount Vernon, New York, to prohibit the Board from excusing children from the public schools one hour a week, on request of their parents, to receive religious instruction. Justice Albert H. F. Seeger of the Ninth Judicial District, before whom the case was tried, granted an injunction in July, 1925, forbidding the Board of Education of Mount Vernon to grant this privilege.

Having gained this victory, the Free Thinkers' Society undertook to compel Dr. Frank Pierpont Graves, Commissioner of Education of the State of New York, to serve notice on all Boards of Education that were excusing children from the public schools for one period a week, on request of their parents, to receive religious instruction, to discontinue this practice. In January, 1926, Justice Pierce H. Russell of the Third Judicial District issued an order to Dr. Graves to show cause at a special term of the Supreme Court of the State why he should not be compelled to serve the notice on Boards of Education to discontinue the dismissal of children from the public schools to receive religious instruction.

The trial of this case and the briefs submitted by the attorneys for the Free Thinkers' Society of New York City on the one hand, and the attorneys for the Commissioner of Education, the New York State Sunday School Association and the Greater New York Federation of Churches on the other, have brought out some very vital questions in which all thoughtful, patriotic people are deeply interested. The issue is clearly drawn. The attorney for the Free Thinkers' Society in his closing argument declared that the government and constitutional institutions of the State and Nation are godless. The attorneys on the other side took issue with this position.

* * *

AMONG the questions suggested by the arguments in this case are the following:

Is there a recognition of God in our Government, National and State?

Is the United States a religious Nation? Or, are the constitutional institutions of State and Nation godless?

What is the relation of religious convictions to sound morality and good citizenship?

Can national morality prevail without religious convictions?

Does the doctrine of the separation of Church and State imply that the State should be antagonistic to the Church in its efforts to supply religious education?

What should be the attitude of public school authorities to those who would provide religious instruction to the children?

Can a system of education that is purely secular produce the highest type of citizen?

What is the place of religion in education?

Is it essential from the standpoint of the State that some provision be made for the religious nurture and training of childhood and youth?

Is the lack of adequate religious instruction responsible in some degree for the increasing prevalence of juvenile crime?

Does the doctrine of religious liberty make it impossible for public school teachers to recognize and teach the existence of a Divine Being?

Can the literature, music and art of religion be taught in our public schools?

Is religion a matter of vital human interest? If so, can it be entirely omitted in a complete system of education?

What are the rights of the parent in directing the education and training of the child?

Has the parent any rights that the State must recognize and respect with regard to the religious education of the child?

Can the State standardize children by requiring them to receive only a prescribed course of instruction during certain days of the week and certain hours of the day?

Shall pupils in the public schools be taught to sing the last verse of America,—"Our fathers' God, to thee, author of liberty." Or, from the Star Spangled Banner,—"Praise the God that has made and preserved us a nation." Or, similar sentiments in other great patriotic hymns?

Is the teaching and singing of these national hymns in the public schools a violation of the principle of religious liberty or of the doctrine of the separation of Church and State?

Does the perpetuity of free government and the preservation of America's most treasured institutions demand that some provision shall be made, through a proper adjustment of the relations of Church and State, for the religious education and training of children?

Has the experience of the human race demonstrated the truth of the statement "Blessed is the nation whose God is the Lord"?

These questions will be discussed in future issues of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. Upon their determination, not by one person or group of persons, but by the American people, will depend the future of our country and the destiny of free government.

JESUS CHRIST, LORD

By Edwin H. Hughes

IT IS first of all astonishing that we should discuss the lordship of any one who has ever dwelt in human flesh; and it is especially astonishing that we, in this self-confident twentieth century, should in America consider the lordship of an oriental who lived nineteen hundred years ago! Other persons have appeared and have made colossal claims; but One alone still has His claims for personal empire debated among intelligent men.

Somehow that atmosphere of personal authority gathered quickly about Him. At Cana His Mother said, "Whatsoever he saith unto you, do it"; and the world best repeat that language taken from the maternal lips. Quickly His disciples, the men who knew Him best, began to call Him "Lord" and "Master." There seems to have been something in Him that made the impression of unique dominance, this impression being evidently gathered from what He was as well as from what He said. Even when lordship is not directly stated, it is implied in His witness about Himself. "I am the Way, the Truth, and the Life"; "I am the Door"; "I am the good Shepherd"; "I am the Light of the world"; "No man cometh unto the Father but by Me"; "I will draw all men unto Me"; "The glory that I had with thee before the world began"; "He that hath seen Me hath seen the Father";—these, and many other sayings that could be reported from His claims about Himself, make a vast groundwork for lordship. If it be affirmed that He likewise said, "My Father is greater than I," it must be added that none of us has ever in our great day met any man who felt it needful to make such an affirmation.

* * *

BUT HIS lordship had its direct assertions. He did not halt at saying that the holiest and nearest of earth's relationships must yield to His command. The names of "father" and "mother" abide as among the chief symbols of human love. Christ claimed authority above the domestic bond. Emerson once said, "I will shun my father and mother when my genius calls me." We know where the Concord sage got that suggestion; and we note too that Emerson felt obliged to modify the word as applied to himself. Jesus said explicitly, "He that loveth father and mother more than Me, is not worthy of Me." "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." Fairly sweeping that! If any of us were to speak so, we would be charged with amazing conceit, if not indeed with the climax of that insanity which is now called "megalomania"! We must all marvel more and more at the moral impression that He made and that has led the world to speak of Him as Lord.

This implied and asserted lordship always carries with it a sense of benevolence. When we hear Him say, "Follow Me," we know that His commanding is good for His following! When we hear Him say in the imperative, "Come unto Me," we know that obedience means rest for those that are weary and heavy laden. It is this sense of truly "benevolent monarchy" that rids the record of the taint of ambition. Christ was in truth the most ambitious person who ever walked this planet; but somehow it is not easy to say that of Him! We halt not at the charge of ambition as directed against Caesar or Napoleon. Christ's dream was vaster by far than theirs, and still there is never any feeling that He grasps for a crown that is not His, already and by right. On the contrary, we continue to speak of Him as "the meek and lowly Jesus."

* * *

HE ASSERTED His lordship for the width of the world. "Go ye, therefore, and baptize all nations"; "teaching them to observe all things whatsoever I have commanded you"; "lo, I am with you always." All nations! All commands! All times! Mighty proclamation surely! And it is based on the terrific statement, "All authority is given unto Me in heaven and in earth." Any man can begin to read Christ's claims about His own nature and

Concerning the Birmingham Convention

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power and finding himself persecuted in one city of words by the uncompromising demands of a lordship can flee to another city or words, only to find that an equal persecution awaits Him there!

Christ puts forward that lordship for all of time, even for the eternities. The Son of Man is to come in His glory; all nations are to be gathered before Him; He shall say, "Come, ye blessed"; "Depart, ye cursed." His word of authority is to cleave the assembled millions; and His lordship is that of destiny!

* * *

IT MUST be said that, in spite of all side-currents and eddies, this lordship moves increasingly through life. John Stuart Mill once said that he knew of no better rule for ordinary people than that they should try to act in such a way as would gain the approval of Jesus of Nazareth. We go farther and assert that there is no better rule for extraordinary men! The greatest add to their greatness by yielding to Him. The true millennium can be based on nothing less than spiritual submission to His lordship. One strong man met Christ, even after Christ arose, —met Him on life's highway. Paul surrendered to a mastery and cried, "Lord, what wilt thou have me to do?" So the greatest man that has walked the earth since Jesus died on Calvary found that greatness under the sway of Christ.

What was true of Paul may become true of a world that bows to the same lordship. It will never find the opening to its right path of peace and power until it truly knows how to say, "Lord, what wilt thou have me to do?"

SPIRITUAL NITROGEN

By James I. Vance

The Convention Sermon Preached at the International Convention of Religious Education at Birmingham, Alabama, Sunday Afternoon, April 18, 1926

TEXT: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." Acts 1:8.

One wonders what effect this statement had on Christ's disciples. It must have amazed them. It may have offended them. It certainly disappointed them. They were pulling at the tether, anxious to be off. But Christ bids them wait. He assumes that they were altogether unprepared for the impending campaign, and the preparation He suggests must have seemed visionary, if not absurd, to His impatient disciples. Had He said: "Act, organize," they could have understood it. Had He said: "Educate, advertise, collect funds, enlist people of influence," it would have seemed sensible. But to sit down and wait for an invisible, intangible, mysterious something called the Holy Ghost puzzles them. Yet if they had known more about the natural world whose forces are tangible they would have been readier to believe in Christ's program for the spiritual world whose forces are so intangible.

Henry Drummond wrote a book still worth reading called *The Natural Law in the Spiritual World.* By this title he did not mean that the spiritual is dominated by the natural, but that God's methods in the two realms parallel each other. So that he who understands nature finds it easier to sense grace and to discover how the infinite proceeds on heights that are lost to sight. Indeed, the better we understand the natural, the more convinced we are of one master mind back of all. They tell us that when you split matter down to atoms under the microscope you find miniature worlds with planets and attendant satellites moving around atomic suns on orbits and planes which reproduce in the small what the telescope uncovers in the large. Hence religion has nothing to fear from science, and science to mistrust in religion. The God who operates in the two spheres is one and the same, and they are likely to know Him best who permit the natural and the spiritual to throw light on each other. This is what I wish to take place as I speak on spiritual nitrogen.

Dr. J. M. Braham of the United States Fixed National Laboratory at Washington says: "The world is turning to nitrogen, as the heart of explosives and the main stay of food supply." The big nations of the world have organized intensive research and are spending millions in their experiments. Chemistry is rapidly becoming the foremost of the sciences, and the men who lead the world in chemistry are not atheists and agnostics, but men of faith. A former president of the American Chemical Society has on the walls of his office the portraits of thirty of the leading chemists of the world. While showing these portraits to a visitor one day he said: "These are the makers of modern chemistry, and there is not an unbeliever among them." It is the half-baked scientists who affect to be atheistic.

Recently a young woman came to me with the request that I give her some material that would equip her to meet the arguments of a college student who had become enamored of the views set forth in Tom Paine's *Age of Reason.* I told her that the author of the book before his death regretted having written it, and added: "When your young friend is older and has seen more of life, he will probably be wiser and less disposed to make light of faith." The reason the world is interested in nitrogen is because in explosives is the source of power, and in the soil the source of fertility, and so of supreme importance in producing the world's food supply. President Morgan of the University of Tennessee in the course

of a conversation said to me one day: "There is only one problem for the farmer. It is to grow clover, for clover is a nitrogen crop." Power and service then are the two big things back of the world's hunt for nitrogen.

Is there something in the spiritual world that corresponds to nitrogen in the natural world? Is there an agency or an element or an influence that furnishes both power and service and to which the church of God must turn if it is to overthrow the reign of evil and establish Christ's kingdom? There is. And it was of this spiritual nitrogen Christ was speaking when He said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me."

The Two Supreme Needs of the Church

THE CHURCH has two supreme needs if it is to bring the lost world back to God.

The first is power. This is what Christ was promising to that little group of puzzled followers half disposed to balk at His program. He says: "Power. You do not have it now, but the day will come when you shall have it, when the tide will turn your way, when the mighty of earth shall tremble at your message, when principalities and powers and the rulers of the darkness of this world will surrender, for you shall receive power." What a word was that to stiffen falling courage and to stir life beneath the ribs of death!

Jesus did not promise influence, though the church has often mistaken influence for power. But the church never had much influence until it became corrupt, until it began to cringe to a time-serving world. He did not promise the church wealth, though it has often preferred wealth to power. He did not promise numbers, although the church has worshipped statistics with a docile servility and an idolatrous admiration of crowds. He did not promise education and culture, although the church has become swollen with pride over the acquisition of these. He promised something bigger and better. He promised power.

Power has the right of way. The nations that possess power rule the world. They hold the future. In the opinion of shrewd business men the region of our country contiguous to Muscle Shoals faces an era of unexampled development and prosperity. They feel this way because Muscle Shoals is a zone of power. Sweden is one of the most prosperous countries in the world today. It is a land abundantly equipped with the white power. The size of a factory is the size of its power. The same thing is true of an individual. It is none the less true of a church. Nothing can take the place of power.

The second need of the church is service. Jesus made service the measure of greatness, and society has sufficiently adopted His standard and ideals to recognize that to be great, one must serve. He said: "I am among you as one that serveth."

The business of the church is to witness for Christ. But it delivers its testimony in service. The church that declines to serve is worthless as a witness. If the world is to stop and listen, the church must do more than graft on society. It must do more than entertain its constituency. For men soon tire of play, and cast their toys aside. But the church that serves, that binds up the broken-hearted, that visits the fatherless and widows in their affliction, is a church that will never lack for an audience.

There are churches that have not fed but starved the people. They have cursed those whose allegiance they have sought to capture. They have created slums where wretched and neglected humanity steeped in ignorance and soaked in crime has borrowed, where souls in bondage think of the church with fear rather than love. Such churches do not witness for the meek and lowly Jesus. They defame Him.

To interpret Jesus, the church must gird itself with a towel, and wash the disciples' feet. It must wipe sorrow's tears from grief-dimmed eyes. It must cleanse away the stain of sin. It must pillow with rest the weary heads and the more weary hearts of the famished and spent. It must lift the fallen and open mercy's door to those who come travel-stained from the far country. It must prove to the world that there is not a lonely life on time's long shore forgotten of God. In short, to witness for Christ, the church must build a better and a kinder world, for the church that does not make this life more worthwhile can never make heaven a surer heritage.

These are the two supreme things,—power and service,—which the church must acquire if it is to bring the lost world back to God.

The Secret of Power and Service

HOW ARE they to be acquired? "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." The Holy Ghost in the lives of Christ's followers is the secret.

The Holy Ghost is the secret of power. Power is not created. It is bestowed. It is something that was there all the time. We discover the secret of how to possess it. We tap it. We develop it. We use it. But we do not create it. We do not create electricity. We simply learn how to harness this invisible and mysterious power. What marvels have been accomplished! The radio is a single illustration. There is power in a river. We build a dam and harness some of the river's power. But there is much that defies us, and by and by shouting defiance the river leaps over all our barriers and races on its way, crying: "Catch me and tame me if you can!" We string our electric wires across the land, and they carry so many thousand volts of current. But when heaven's storms get into action, despite all insulations, livid power leaps along these lines and defies all measurements. Thus it is with the Holy Ghost, the source of spiritual power. We do not create the power, but it is there for us to use if we know God's secret. There is enough for all our work, and infinitely more, for omnipotence is released. Let us not be nervous lest our tiny task may strain Jehovah.

Christ promised the Holy Ghost to His disciples. He did not promise machinery. He promised power. The only machinery needed is a surrendered life. The power waits to be claimed. We may have all we need, all we can use. There is no limit. The world is hunting for nitrogen, and each fresh discovery is hailed as an achievement. But we do not need to hunt for a spiritual nitrogen. From the heights of

or any nation great. "The entrance of Thy word giveth light."

Thomas A. Edison stated recently that electrical science has now brought the eighteen hundred million people of the globe so close together as to make universal communication possible, and this within one tenth of one second of time. In other words there is now only one tenth of one second of time separating the individual inhabitants of the world. This is true whether we wish it to be so or not. Truly we are members one of another. The blow of a gavel in Wall Street shakes the cities of London and Paris. The cry of an Indian babe clutched by the skeleton fingers of famine is heard with distinctness from the banks of the Ganges to the golden wheatfields of the Mississippi Valley. "The world is now one in fact. Untold miseries and cataclysms far worse than those from which we are now emerging lie in store for us, unless the world becomes also one in heart. The hope of the world lies, in sober truth, with those who preach peace to them that are afar off as well as to those that are nigh."

From these facts we infer that the future belongs to those who can and will make the noblest and the best use of the natural and spiritual resources of mankind. Wise and discerning men and women are beginning to see the signs of the times, and to train their faculties to cooperate with the law which is making the best of the forces and realities and powers of the world. "The recognition of these facts therefore settles the use of life. Progress seems to be the law by which the earth is being gradually fitted to serve men's needs." It was Carlyle who said that the true sovereign of the world is he who lovingly sees into the world.

More than once our attention has been drawn to the fact that in Asia, Europe and America, there are spoken one hundred and thirty separate and distinct languages, and that there are now sixty-five great liberty-loving and self-governing states in Europe, Asia, and the two Americas. Every influence therefore which will aid these individualistic units the more perfectly to understand one another ought to be fostered and used. Friendship and good will are just as valuable to nations and governments as they are to individual men and women. We live in a world of relationships and to be forgetful of this fact is to be guilty of ignoring one of the great laws of both God and man.

The time has passed when the complex life of the world can be ordered along paths which diverge from the central petition of the prayer which Jesus taught all Christians to pray. The only life which will ultimately fit into the moral structure of the universe is the Christian life; and every unrighteous act carries within itself the germ of death. The supermen and women of the world will come from the circles which Jesus Christ Himself surveyed and described with his own hands. We must therefore gird ourselves anew and we need to do it with faith and with courage. Greed and anger and lust are still, as they were in ancient times, the three major sins of men. The choice today is not between Christ and culture—it is between God and godlessness.

We need today, and we pray for and work for today: (1) a renewed and deepened religious experience throughout all Christendom; (2) a new and more prompt response to the voice of God Himself; (3) a renewed loyalty to the principles of the Founder of the Kingdom of God upon the earth. Character that tells must be the ally of power. Behind the united prayer of Christian generations for the Kingdom of God is the momentum of millenniums, and bent toward its ultimate realization are the will of God and the sacrificial energy of "His people" throughout the earth. *—[Editor's note: The above is from Dr. Dobb's address given at the Birmingham Convention.]*

THE CHALLENGE OF CHRISTIANITY TO OUR GENERATION

By A. W. Fortune

OUR GENERATION presents a tremendous challenge to Christianity. Much has been accomplished during the past. We have entered upon a wonderful heritage, for we have received as our working capital all the achievements of the centuries. The little group that met in the upper room has become a mighty army of five hundred million souls. From the little walled city in an isolated country the movement has spread into all lands. The little seed planted by the Master has become a mighty tree that protects our civilization. The little leaven has multiplied and extended its influence until it has touched every phase of life.

We are not entirely unworthy of what we have received. The church under our leadership has not become a decadent institution. There are some backward eddies, but the great stream is moving onward. It is doubtful whether there was ever a time when there were more consecrated people in the church, or when the church was more vigorous in the promotion of its program than it is at the present time. But while there is no reason to be discouraged, there is much in our generation that should challenge us to greater devotion. The church has increased in membership; we have erected magnificent buildings; we have established and maintained wonderful institutions; we have developed educational and missionary programs which include all peoples of all lands. But so much remains to be done that when we look at the other side of the picture there is no desire to boast. Two-thirds of the human race are adherents of the non-Christian faiths. A large per cent of the people of our own land are not affiliated with any church. Many who are members of the church are Christian only in name. Our social order has not yet been Christianized. The world is still in bondage to the fear of war. Crime is prevalent and law is disregarded. Amusement is commercialized, and business is too frequently dominated by a selfish spirit. The divorce courts are busy, and children get the wrong start in life. Our generation challenges the church to a task which demands the united effort of all her energies.

If we are to be worthy of our Christian heritage, we must present a program which will be a real challenge to our generation. We cannot challenge the world with a program that has been outgrown. The essence of religion remains the same, but it must be adapted to the needs of an ever-changing world. The interpretation or organization that met the needs of our fathers will not necessarily meet our needs. There are tremendous forces at work which will determine the course of the future; the church must seek to direct these. The church should always understand what its attitude should be toward the world's formative forces. It cannot go on in its own course indifferent to these. It must use them, oppose them or correct them.

The glory of Christianity has been its ability to use its inheritance from the past and adapt it to meet changing needs. Christianity has never been static. It has not had a fixed system of philosophy, or a finished theology, or an unchanging organization, or a definite method of working. As His representative in the world, Christ wants the church to meet the needs of each new situation.

If Christianity Is to Challenge Our Generation, It Must Have a Program That Will Direct Its Thinking

ONE OF the most striking characteristics of our age is the progress that is being made in education. Modern scholarship, as it expresses itself through grade school, high school, college and university, is determining the thinking of all classes. A traditional interpretation of religion and of life that has come down

from past centuries will not challenge the thinking of our day. Charles E. Ellwood, in *The Reconstruction of Religion*, makes a correct diagnosis of the situation when he says, "The crisis in the religious world has been brought about by the failure of existing religion to adapt itself to the two outstanding facts in our civilization—science and democracy." He says, "A religion which is not in harmony with modern science cannot possibly remain the religion of the thinking class of the future."

Modern scholarship determines the thinking of our age, and, if the church would lead, it cannot be indifferent to this. If the church sets itself in opposition to modern scholarship, it will lose its influence. The church cannot lead if it meekly submits to the latest conclusion which professes to be modern scholarship. Christianity is under a tremendous handicap in our day because of these two extremes. There are many who demand an interpretation of religion and of life that is out of harmony with the best scholarship of the age. There are many others who have accepted a materialistic philosophy which leaves little room for religion.

If Christianity is to be effective, it must challenge the leaders of thought. The church will not have much chance if it loses the sympathy and support of those who determine the world's thinking. If Christianity is to challenge the intellectual leaders, it must present an interpretation of religion that will satisfy the best thought of our day. The religious leader who stands aloof from modern science or philosophy cannot help to solve the intellectual problems of our age. Too many times the church has set itself against intellectual progress only to be compelled later to acknowledge its error. The church which preaches a gospel of faith must be willing to follow its own gospel. If the church is afraid of progress in knowledge, it lacks faith; it is afraid to trust its message to the interpretation of the new situation.

If Christianity is to direct the life of our world, it must be able to lead the thinking of the world. It is imperative that the scholarship of our day shall be spiritualized. The thinking of many of our educators is decidedly materialistic. There is a philosophy that leaves God out of the universe, and there is a psychology that takes personality out of persons. It would be disastrous to the church and to civilization as well if our education should be dominated by a materialistic philosophy. Christianity must so challenge the thought of our age that the fear of the Lord shall be the beginning of wisdom.

Our age wants a real satisfying message, and Christianity must speak it. There is some truth in the statement of G. K. Chesterton, "It is remarkable that the most perfect means of communication should appear at the precise moment in human history when nobody has anything to say." When one reads one of the popular magazines, or analyzes a radio program, he is amazed at how little of real worth is being said. This froth does not satisfy the thirst of the world. There is a fountain of eternal truth that will satisfy and Christianity must place this within reach of the world.

The church must have an educational program that will Christianize the thinking of youth. All the activities of the church must contribute to that program. The main function of the church is to teach religion, and, if it fails at this point, it fails utterly. If the church does not teach religion, the world will not get it from any other source. Professor Coe has truthfully said, "Spiritual illiteracy abounds in the churches themselves. The ideas of church members concerning the significance of their membership, like the ideas of the general populace concerning the Christian religion, are partly vague and partly miscellaneous and uncoordinated."

The most enthusiastic defender of the church would scarcely claim that it has had an educational program which has made it an adequate teacher of religion. Too many times the pulpit has sought to entertain in its effort to attract the crowds. Many of the church schools of the present, as well as of the past, have scarcely been worthy of the name. The teachers have been untrained, and, both in method and in content, they have presented no challenge to youth. If the contrast is too striking between the church school and the public school, the church school may repel and be injurious rather than helpful.

There is need of an educational revival in the church extending from the pulpit down to the beginner's department. The whole church must be mobilized for the study of religion. Every Christian should be in training for his work as a builder of the kingdom.

The educational program of the church must include the public schools and the higher institutions of learning. L. P. Jacks has well said, "If the battle of civilization is lost in the schools, who is going to win it back afterwards? If the whole community is set wrong in its education, what chances have the clergy to set it right from the pulpit? What are the chances of legislation? To begin by starting the community on the wrong road, in the plastic period, and then when it is grown up, to send out the parson and the policeman to bring it back—what fool's enterprise could compare with that?"

There was an editorial in the Cincinnati *Enquirer* a couple of months ago on "Religion and Schools." This editorial was in criticism of the statement of Henry Fairfield Osborn that religion should be taught in the public schools of America. This editorial takes the position that is common in our day, "that religion and education represent two entirely different fields of activity and should not be mixed." The editorial asks, "Why should it be necessary to take religion, in any form or expression, into the schools? What are churches for?" Religion and education do not represent two entirely different fields. They are at the same task, the training and development of life, and they should work in the closest cooperation. Each needs to supplement what the other is doing. Unless the church and the school work together at the task of training the young, there will not be that harmony between knowledge and life which is essential for the progress of mankind. The president of a western university recently said: "Here, then, is our national peril—that the supremely important task of our generation will fall between the church and the state and be ignored by both. The church may say, 'Education is no longer in our hands,' and the state may say, 'On all religious matters we are silent.' Thus millions may grow up, are actually growing up in America today, without any genuinely religious training. It is time, therefore, for church and school to cooperate as army and navy cooperate, in defense of our common country." If Christianity is to challenge the thinking of our generation, it must have an educational program that will be able to help direct the thought of the age.

If Christianity Is to Challenge Our Generation, It Must Appeal to Our Idealism

IT WOULD be a bad thing for Christianity if the world's dreamers were outside the church. It would be a calamity for the world if Christianity did not produce dreamers. Christianity should ever be the foe of pessimism; it should ever be the inspirer of prophets. During all its history the church has had before it the greatest ideal that has ever gripped the heart of the race, the building of a social order according to the conception of the kingdom of God. Many of the noblest men and women of earth have dedicated their lives to the realization of this ideal. The church has ever been the torch-bearer of social idealism. It must lead the way, and it must present a vision which will challenge.

The idealism of Jesus is making a tremendous appeal in our day to the social dreamers of the world. George Bernard Shaw has been regarded as a man who has had a critical attitude toward Christianity, but his heart responded to the idealism of Jesus. He said, "After contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will, if He had undertaken the work of a modern practical statesman." He made this further statement, "Though we crucified Christ on a stick, He somehow managed to get hold of the right end of it, and . . . if we were better men, we might try His plan."

A short time ago Mr. K. Natarajan, editor of the *Indian Social Reformer* of Bombay, made the following statement in a Christmas editorial: "More than nineteen hundred years ago Jesus Christ was nailed upon the cross by a Roman governor. . . . The Roman Empire fell, and upon its ruins the church of Christ rose to a great height of power. And though today Christianity but feebly reflects the spirit of the Master, the personality of the Master himself

ands before the world in compelling andeur."

Professor E. F. Scott begins his recent ook on *The Ethical Teaching of Jesus* ith this sentence—"Today, as never efore, Jesus stands out as the moral ader of humanity."

We might multiply the statements of ne social dreamers of all lands in which ey glorify the idealism of Jesus. There a feeling of unrest and dissatisfaction. rophetic souls are looking for a way out the chaos of the world and they find in Jesus. But if Christianity is to allenge the idealism of the masses, the urch must make a serious attempt to arry out the principles of Jesus in uman relationships. Rollo Walter rown, in *The Creative Spirit*, makes this ritical but just observation: "Hisorically the church has preserved the leals of Jesus of Nazareth; but no one, ot even the most ardent, most reverent upporter of the church, can say that t has been successful in establishing hose ideals in present-day life." The hurch has not succeeded in eradicating reat evils, such as murder, dishonesty, nd immorality. Some who are memers of the church are guilty of these rosser sins. The church has not been ble to establish a society in which law nd order are universally respected. n a great Christian nation, like America, awlessness is so prevalent that it is hreatening the stability of the governnent, and sometimes members of the hurch are not above reproach. The hurch has not succeeded in establishing ocial justice so that men are willing o trust each other in industrial relationhips. Strikes, and lockouts, and deructive competition are common occurences, and church members are sometimes on the offending side. The hurch has not succeeded in eliminating var, and the most destructive war of istory was launched by so-called Chrisian nations.

We must face the question whether we dare be Christian. We must answer hat question in our own land first. We must decide whether we dare follow Jesus, whether we are courageous enough o follow His ideals. We have faltered nd compromised during the past. The hurch has compromised; ministers have ompromised; laymen have compromised. There is not much chance for throwing tones, because we are all guilty. The reat heresy of our age is the unwillingess to take Christ seriously and establish His kingdom in human society. If the hurch is to challenge the idealism of our ge, we must have a higher type of Christianity. If Christianity is to build new civilization, we must accept and ollow the ideals of Jesus.

The world is ready for a campaign for he acceptance of Jesus' way of living. T. Z. Koo, a brilliant young Chinese eader, in an address last summer before he Institute of Pacific Relations which net in Honolulu, was emphatic in his tatement that the opposition to Christianity in his own country was due o the fact that the church had failed o adequately represent Christ. He said, "The Orient has no quarrel with Christ." Mr. Natarajan, in a recent article in the *Indian Social Reformer*, makes this discriminating statement: "Instead of throwing Christianity overboard, India's educated men have begun to make a distinction between the Christ of Christendom and the Jesus of the gospel. The former they will not touch, but the latter is drawing them more and more."

The church must challenge the idealism of youth, and it cannot do that until it makes a more serious attempt to carry out the program of Jesus. One of the students who attended the students' conference in Evanston in reporting in a widely-known magazine his impressions, made this statement which fairly represents the protest of the young people of our generation: "This conference showed very clearly that the churches of today do not have an adequate challenge for idealistic youth." He said the students brought out three factors which have caused the church to lose its idealism. "First, the church has become too engrossed in counting noses, too fearful of offending its property-holding members or contributors, and too much dominated by its own property-holdings. Second, they felt that the leadership of the church is often insincere and unchristian, motivated by thought of personal material rewards, desire for prestige and power, and jealous or fearful of youthful or idealistic leadership. Third, the terminology of our churches is meaningless to them. They are irritated by doctrinal quarrels, and think them futile and barbaric."

There was a very significant article in a recent issue of *The Scientific Monthly* on "Youthful Achievements of Scientists." If you read that article you must have been impressed with the large contribution which young people have made to the scientific development of the past. They have also had a large part in the development of business. They have not figured so largely, however, in the promotion of religion, and the church is somewhat responsible for this. Young people are naturally dreamers and idealists, and Christianity has not had a program which has challenged them. Occasionally the church does fire the souls of young men and women so that they dedicate their lives to a realization of the heavenly vision. If the kingdom of God is to be established in the world, Christianity must so direct the vision of youth that they will not only see the way but be anxious to walk in it.

The prophets of all the centuries have seen a new age in which the will of God is done. There are many factors that are helping to build this new age, but the church of God is the one that is supreme. If it fails, there is no hope for the future. Its task is to keep the vision and furnish inspiration for its realization. If we have the eye of the seer, we can see the building of the kingdom as it is gradually taking shape under divine guidance. William Watson with wonderful poetic insight has described this process for us:

The New Age stands as yet
Half built against the sky,
Open to every threat of storms that clamor by;
Scaffolding veils the walls
And dim dust floats and falls,
As moving to and fro, their tasks the masons ply."

We must not leave the building unfinished as the toy of storms. We must complete it so that the scaffolding can be removed and the kingdom of God will stand out the realization of the dream of the ages.

If Christianity Is to Challenge Our Generation, It Must Enlist the Powers and Energies of the World

THESE POWERS and energies have too often been turned to destructive ends. There is unrest throughout the world today because we are afraid of the power and energy which men have discovered. Our age possesses so much power that it is possible for civilization to commit suicide. Professor Soddy of Oxford expresses the danger of our age when he says, "If it ever becomes possible to release the great store of energy in the atom, the first use to be made of it will be to construct a new bomb."

A materialistic science would wreck our civilization. Knowledge without spiritual guidance is more dangerous than ignorance. Wonderful progress has been made in the discovery of the forces of nature, but the uses which were recently made of these give us cause to dread the discovery of new forces. We are disturbed lest those who have the disposition may come into possession of the power which will enable them to wreck the world.

Religion must so challenge these forces that they will become the servants of the best. Drummond wrote about the natural law in the spiritual world; our age needs to understand that there is a spiritual law in the natural world. The future will not be secure until Christianity shall so challenge the laboratory and the factory that they will be consecrated to the extension of the kingdom of God. International schemes, like the League of Nations and the World Court, are important factors for the settlement of international difficulties and the promotion of mutual understanding. I am in favor of these, or any other worthy plan that may be devised, but they are not sufficient of themselves. The peace of the world will not be guaranteed until the men and women who direct the forces of the world shall think in terms of service rather than of destruction. We cannot dwell under our own vine and fig tree with none to molest or make afraid until those who discover new forces in nature, or devise plans for utilizing those already known, shall be guided by the desire to build up civilization rather than to tear down what has already been built. The world must have a new soul before it will be safe for one nation to beat its implements of warfare into tools of service. The world must think in new terms before it will be safe for any one nation to say,

We will not learn war any more. America cannot abandon her West Point and her Annapolis as long as the forces of the world are being marshalled for destructive ends.

The time is coming when war will be outlawed, as is murder in all civilized lands at the present time. The time is coming when the money that is spent on battleships will be used for transporting the commerce of the nations. The time is coming when the money that is spent on fortifications and standing armies will be used for schools and for the enrichment of the people.

Before this can happen a new spirit must be breathed into the heart of the world. It must have an education that is free from national prejudice and selfishness. There must be such a spirit of good will that the Golden Rule will be the basis of international law.

The church is unworthy to represent the Master unless it challenges our generation with the ideal of peace. When we think of all the churches of Christendom, with the opportunities presented to the preachers and Sunday-school teachers, we must conclude that there is something wrong with the church if it does not change the situation. If the church is true to its mission, it will train a generation that so hates war that no politician or financial adventurer would think of trying to promote it.

Industry is a tremendous force in our day for good or evil. Christianity should so challenge the industrial forces, both of capital and labor, that business will be conducted in the spirit of the kingdom. The press is a powerful factor in shaping the life of the world. Christianity must so challenge those who write our books, edit our magazines, and publish our papers, that they will promote ideals which will uplift humanity. The movie, and even the radio, are powerful forces for determining character. Christianity must challenge these with a passion to serve. The church does not have much chance unless it is able to challenge these forces and powers which are the dominant factors in our world. Christianity must challenge the men and women who control the forces and energies of the world with the presence of the living Christ. Edwin Markham, in *The Man from the Cross*, expressed our need:

"What would we do if Shakespeare should
enter the door,—
The world's great lover?
As soon as his shadow darkened upon
the floor,
We would rise and uncover.
But what would we do if another should
enter there—
The Truth's Defender?
We would know that he came, bringing
celestial air;
We would kneel and surrender!"

We are not our own, and the church must so present the Master of life that men of power will kneel and surrender.

Christianity must present the challenge of a new life. Dr. Fosdick has well said, "Religion cannot persist as a frill; it is either central in its importance or else it is not true at all." The church must live its message. We must be able to hurl at the world Paul's challenge to Rome: "I am not ashamed of the gospel; for it is the power of God unto salvation." The church must be able to repeat the words of the Master—Believe me for my work's sake. Too many times the church has been more concerned about doctrine than it has about life. Dean Mathews significantly asks why the church, when it is face to face with the powerful evils of our civilization, should pause to "manicure its theology?"

There are many good people who want the church to confine itself to religion, and, by that, they mean that spiritual realm which has no connection with business, or politics, or the real things of the world in which they are living. There are those who want preachers to leave economic and political subjects alone and devote themselves to the preaching of the gospel. The constitution of Mexico adopted in 1917 requires priests and ministers to refrain from all political comment. There are many in our country who feel that the minister has no right to discuss political subjects. Our age needs to understand that the preaching of the gospel requires the emphasis of great spiritual truths which are at the basis of economics, politics, and every other phase of life. Our age needs to understand that the teaching in a modern church school is intended to give one an attitude toward life which will help him to be Christian in all his relationships.

The challenge comes to each one who believes in Christ and wants His kingdom to prevail. If we fail, the church fails, and if the church fails, the world is without hope. I close my message with a personal challenge which comes in the words of another:

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

"Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.

"Rise up, O men of God;
The church for you doth wait;
Her strength shall make your spirit strong,
Her service make you great.

"Lift high the Cross of Christ;
Tread where his feet have trod.
As brothers of the Son of Man
Rise up, O men of God!"

This address was delivered at the Quadrennial Convention of the International Council of Religious Education in Birmingham, Alabama, Tuesday evening, April 13th.

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A BETTER COMBINATION?

CONSECRATED MONEY

By J. L. Kraft

T HAS been truly said that one end of the road of life is the cradle and the ner end the grave. We slip into the adle at the beginning with nothing, and enter the grave with nothing at the d.

As we travel along the road of life after ving the cradle, we begin to accumu- e possessions, or things which we oudly claim as ours. At first, we are ssessed of clothing, toys and playthings. we grow older, other possessions come us in keeping with the years we have aveled upon the road of life. Soon we ach that period when we are able by our n efforts to acquire possessions. Then is that they take on value in coin of the alm.

The normal person desires to add to his ossessions and to amass a quantity of ollars or possessions representing dollars. he normal man is prone to follow his stincts. I presume the instinct of llecting originated with our forbears hen they collected sufficient food to last eir families through the winter season. n any event, the habit of collecting oods and chattels grows upon a man un- it too frequently becomes his sole oject in life.

Man does not instinctively desire to rve his fellowman. By nature we are lfish and whatever unselfishness we ay develop is because of our contact ith and absorption of the religious teach- gs of Jesus Christ. Occasionally, we nd a purely selfish disposition. I feel hat such a disposition is developed more rgely because the individual has given imself over to the pursuit of acquiring ossessions without giving thought to the umanizing benefit that would accrue by istributing some of these accumulated ossessions.

We are born in sin, but early in life, ven before we come to the years of under- tanding, we are taught the principles f unselfishness and right living. While ur inherent instincts are to sin, I feel hat we soon acquire a secondary in- tinct, which is a desire to do good and o be good. If we cultivate and foster hose instincts, we are altogether likely o become good, Christian citizens.

As we daily travel upon the road of fe, leaving the cradle farther and farther ehind us and just as surely coming earer and nearer the open grave at the ther end of the road, we are traveling ide by side with literally millions of eople. We meet no one going the other ay, but all traveling the same road in he same direction; and from day to ay many of our fellow travelers drop nto their last resting place. The posses- ions they have acquired are left as they tep into the grave; others who are not et ready to slip away gather up the hings and add them to what they already wn, thus carrying them along until they, n turn, deposit them all by the grave- side as they find their final resting place. The endless procession moves on through the centuries, always from the cradle toward the grave.

Did I say we enter into our final resting place with nothing? That is literally true so far as those things which are tangible are concerned. But there is something else we have acquired as we have traveled along the road of life which we do take with us into eternity. It is the record, not so much of what we have accomplished, but what we have earnestly striven to accomplish. The Man of Nazareth came into the world just as we did, and from the cradle to the grave, as He traveled the road of life, He left a glorious record which still is an example unto us. His was a fully consecrated life. He, being the Son of God, was able to lay before the world a perfect example of what His followers should aspire to work out in their own lives. Every thought, every action was entirely devoted to the cause for which He came, namely, to redeem the human race.

How perfectly are we traveling in His footsteps? To what extent are we emulating His example? It seems to be generally admitted that it is not possible for mortal man to attain anywhere near the perfection of our divine example, Jesus Christ. Because of His unchallenged leadership, He stands today more supremely in the position of Lord and Savior than ever before in the history of the world. More people are following Him; more of the world's leaders, industrial magnates and everyday folks are acknowledging Him as Lord and Savior than ever before, and it is generally conceded that where chaos and ruin threaten, the only way to save the situation is to adopt the principles of Jesus Christ.

But, I am supposed to talk about consecrated money. I once heard a famous preacher begin a sermon with these words, "Money is good, money is bad." Actually, money is neither good nor bad. It has an influence which may be either. Its function is to do the will of him who has possession of it; therefore its influence depends entirely upon the spending inclinations of the possessor.

Christ led a wholly consecrated life. Everything He did was consecrated. Especially, everything He owned was consecrated. In every other way, we must fall far short of emulating His perfect example. But I am convinced that the one way in which we can, if we really will, more nearly approach His perfection, is in the consecration of our money, for having decided to consecrate our money, we have but to send it on its high mission and very little effort on our part is required thereafter.

Money is one thing we cannot take with us anyhow, and what we do with it as we go through life makes or mars the only thing we can take with us, namely, the record of our life's work.

Think of it! Consecrated money! It is a simple thing after all to dedicate the tangible results of our work as we journey along for the benefit of the less fortunate portion of humanity that travels by our side daily.

There is another side to this question which is more or less the divine side. If we have a capacity to earn, to produce and to accumulate, there is a natural law which operates, and that law is,—when we give we get. The Golden Rule tells us to do unto others as we would have them do unto us; in other words, to give if we would get. But the expositors of the Golden Rule fail to state a demonstrated fact, that in order to get we must give, and the more we give the more we get.

Institutions teaching the power of Jesus Christ to save, are crying out all over the land for money. They need it, for they are so constituted that they cannot earn it. God has given to you and to me the power to earn it, perhaps I had better say acquire it, and we do. The trouble with most of us is that we keep more of it than we need.

Let us then consecrate it. There is every reason why we should and none to the contrary. We cannot take it with us. If we leave it for others to spend, our purposes may be defeated. Not to consecrate money may condemn us, and by giving largely we get largely. *[Editor's Note: The above is part of Mr. Kraft's address given at the Birmingham Convention.]*

Dr. Henry T. Sell, of New York, Bible lecturer, has now completed twelve books of Bible study for use in training classes, or Sunday-school classes of adults and young people. They are having a wide circulation. Into these Dr. Sell has put years of hard work. A leading professor of religious education says the author "has rendered a splendid service through these books. I congratulate him heartily on their wide use." The titles of the twelve text books are: *Introductory Bible Studies, Bible Study by Books, Bible Study by Periods, Bible Study by Doctrines, Bible Studies in the Life of Christ, Bible Studies in the Life of Paul, Studies in the Life of the Christian, Studies in Early Church History, Bible Study in Vital Questions, Studies in the Four Gospels, Studies of Famous Bible Women, Studies of Great Bible Characters.* The publisher of these attractive volumes is the Fleming H. Revell Company, 158 Fifth Avenue, New York.

MOTHER A CO-WORKER WITH GOD

By Frances Lyle

MOTHER a co-worker with God! A beautiful thought, is it not? We might ask, How do we know that we are expected to work with God? We may know it from the fact that to each woman has been given that beautiful quality which we call *mother love.* We see it in the child as she plays with her dolls. We see it as she grows older in the care and affection which she gives her younger brothers and sisters, and we see it in its fulness when the mother holds her babe in her arms. This wise, protecting mother love which wraps itself around the object of its affection and would shield it from all harm is so like the love of God that it fits us in a peculiar manner to work with Him.

Looking at the mothers in the Old Testament, we know they were godly women and worked with God. In order to work with Him we must have some of His spirit and keep in touch with Him through prayer. We hear much about Abraham being the father of a great race but God thought Sarah worthy to be the mother of that race. Hannah, the mother of Samuel, took her little boy to the temple that he might be near the Lord. Naomi must have been a good mother or Ruth would not have desired to go with her into a strange country.

But the most convincing evidence we have that God expects us to work with Him is the fact that to a woman, a mother, was given the early training of the Son of God. What confidence God had in Mary, when He allowed her to instruct the One Who was to be the redeemer of mankind!

Did it ever occur to you what it would have meant to the world if Mary had neglected her duty and her privilege? But Mary did not fail God. She began the training of her child in the home, putting into His mind the knowledge that was to be the foundation of a wonderful character. So must we do if we are to experience even a small degree of the success of Mary.

* * *

AS WE sit with our little babe in our arms and dream what we wish his future to be, we weave into it all the beautiful things of which our minds are capable. It is then that we catch a glimpse of the dream God had for this world. He has created it, and generation after generation of people have been placed here to develop it into the happy friendly place He wishes it to be. In bringing it to this condition, each one of us must do her part. As the poet has said:

"To each one is given a marble to carve for the wall,
A stone that is needed to heighten the beauty of all.
And only his soul has the magic to give it the grace
And only his hands the cunning to put it in place.

"Yes! the task that is given to each one no other can do,
So the errand is waiting, it has waited through ages for you,
And now you appear; and the hushed ones turn their gaze,
To see what you can do with your chance in the chamber of days."

* * *

WE SOMETIMES think that if we could always have the spirit of exaltation which fills us as we sit dreaming over our little ones, all might be well, but we cannot. It serves its purpose however in giving us a vision. As Jesus came down from His periods of prayer on the mountain top to find work waiting for Him, so we busy mothers come from moments of dreaming and uplifting thoughts, to face the multitude of cares which only a busy mother knows.

Sometimes the cares and perplexities, the duties and possibly the amusements of our lives come between us and our dream and we see it only dimly for a time. I wonder if the story of Joseph and his family journeying to Jerusalem on that memorable occasion was not told for the especial benefit of mothers. There are so many lessons in it for us.

In the first place we find that Mary went with the family. You may say, "It was the custom," but even so it was a good custom and we would do well to follow Mary's example. Every mother gains strength for her work by attending the services of the church, keeping herself interested in the work and mingling with Christian people.

Then, when the family had started home and found that Jesus was not with them, Mary might have said, as so many of us say today, "Oh! He will be all right, He will come later with some of the neighbors." But she did not. She went back and found Him, and it was Mary who asked Him why He had done thus. She let Him see that her mother heart was hurt, and the bond between them was so strong that Jesus went home willingly, even though for the first time He had felt the urge to be about His Father's business. Like any normal boy or girl of today, He wanted to be up and doing things, but Mary knew that her work was not done.

I sometimes think that we mothers make our greatest mistake when our children reach this restless age. We allow the young minds to decide for themselves as to where they will go and what they will do, when it would be better for them to be guided by our more mature judgment. If Jesus had been allowed to have His own way at this time He would have stayed in Jerusalem. If this had happened, do you think He would have developed the strength of character to withstand His hours of temptation?

Happy is the mother who is a chum to her children, entering into their work and play, rejoicing in the successes, comforting the childish sorrows. Then when this restless age comes, if the children are denied anything, they will know it is because of their mother's love for them, and they will abide by

her decisions, even though they may doubt the justice of it at the time.

Let us think for a moment of some of the things which Mary taught Her son. We can gain a very fair idea of them by reading the Sermon on the Mount. She taught Him. Later He taught others: love and forgiveness, "Love your enemies, bless them that curse you"; and meekness, "Blessed are the meek, for they shall inherit the earth"; purity, "Blessed are the pure in heart, for they shall see God"; the beauty of peace, "Blessed are the peacemakers for they shall be called the children of God." She taught reverence for the house of God as was shown by the way Jesus drove the money changers out of the temple. She taught Him the spirit of sacrifice or He would not have been able to make the supreme sacrifice of His life for us at the last. All these things Mary built into the character of her boy, and we are expected to do the same for our children that we may send them out ready to meet the demands of life and to help bring this world nearer the dream God has for it.

* * *

DR. BOSWORTH tells us that when men have suffered long enough from war they will find a remedy and war will be no more. When people have suffered long enough from disease men set their minds to work and find a remedy for that disease. We know that sometimes people travel long distances to be cured; sometimes the remedy can be obtained near at hand. As in the case of tuberculosis, after many thousands had succumbed to the disease, it was found that pure air, sunshine and wholesome food in most cases would effect a cure.

Many people today are alarmed at the wave of crime, the craving for amusement and excitement which is sweeping over the world. Thoughtful men and women are searching for the cause and for the remedy. Many think that back of all this is a laxity in home training. In other words that mothers have not been performing their duties nor living up to their privileges in the training of their children. And the remedy for this diseased condition in the minds of the young people of today, like the remedy for diseases, is near at hand. It is the atmosphere and "spiritual food" of a pure home life and the sunshine of a mother's understanding love.

THE PRESENT STATUS OF WEEK-DAY RELIGIOUS EDUCATION—A SURVEY OF THE FIELD

By Walter Albion Squires

A SURVEY of week-day religious education was made by Shaver in 1922 and another by Lotz in 1924. Mr. Shaver's survey covered the entire field rather thoroughly. The survey by Mr. Lotz was a more intense study of a limited number of schools. The present paper is not based on a survey such as those which have been named. It is a sort of estimate based on general information gathered through correspondence and in field work and also on a survey of a limited sort covering week-day church schools in Presbyterian churches or in which Presbyterian churches are cooperating. It is thought that the estimates, however, are fairly accurate as regards the week-day situation as a whole and the percentage found in the Presbyterian churches are thought to be somewhat similar to the percentages which might be found in a study of the week-day church schools in other denominations.

The Territorial Expansion of the Movement

THE WEEK-DAY church-school movement may be said to have begun in Gary, Indiana, in the autumn of 1914. There were a few churches carrying on week-day work which was educational in nature some years previous to the beginning of the work in Gary. One of the first of these individual church enterprises was that of Dr. Wenner in New York City, and Dr. Wenner is sometimes regarded as the originator of the week-day church-school movement. However, the movement in Gary was the first to assume community-wide dimensions and likewise the first to attract general attention.

The week-day church-school movement may therefore be said to have been under way for about a dozen years. During that time it has spread over all the nation. There are week-day church schools in at least forty states and in the District of Columbia. This statement does not imply that all these states have week-day church schools operating on released time. This is the case, however, of more than half of them. The matter of released time will be considered further in a succeeding paragraph. A conservative estimate as to the number of cities, towns, and country communities carrying on week-day religious education would place the figure at about 1500. The number of schools is of course larger since many cities and towns have several schools. The actual number of schools is probably over 2500. The number of pupils enrolled is more than a quarter of a million, possibly somewhat over 300,000.

Several cities have made notable progress in the establishment of week-day church schools. Kansas City, Kansas, has over 10,000 children attending these schools. Dayton, Ohio, has about the same number. Rochester, New York; Toledo, Ohio; Bridgeport, Conn.; and Wichita, Kansas, have large and successful week-day church-school systems. There is hardly a large city in the country which has not made a good start toward the organization of a city-wide week-day church-school system.

The movement has made notable progress in the following states: New York, Ohio, Kansas, South Dakota, and Oregon. Since the enactment of the week-day church-school law in Oregon, the number of schools has increased very rapidly.

There are several states in which the movement has been carried into country districts. Among the states where this is the case are Oregon, Illinois, Michigan, Rhode Island, and Tennessee. It has been shown that the week-day church school can be organized and maintained wherever a public school can be maintained. These schools seem to be able to maintain themselves in communities where the Sunday school is not able to survive. We are coming to see that week-day religious education is a promising agency for reaching the spiritually neglected children of the nation.

Types of Organization

THREE types of week-day church schools are now commonly recognized. The survey of the three hundred Presbyterian schools revealed percentages for the three types as follows:—

	Percent
Type I. Individual Church	21
Type II. Denominational Cooperative	39
Type III. Interdenominational	40

In both Type I and Type II the individual church controls its own school, so it would appear that among Presbyterian churches carrying on this kind of work 60% have their own schools while 40% are cooperating with churches of other denominations in the week-day church-school enterprise. This of course may not be true of other denominations.

Public School Grades Included

The public school grades included in the week-day church-school effort evidently differs widely in different communities. The survey indicated that over forty different combinations of grades were to be found among the week-day church schools. The six combinations standing highest with the percentage of the whole number of schools using each combination are as follows:

	Percent
Grades I to VIII	20

Grades I to IV	8
Grades III to VII	5
Grades III to VI	5
Grades IX to XII	4
Grades I to XII	65

Public School Cooperation and Released Time

THE majority of the schools surveyed were operating on released time.

	Percent
Schools Operating on Released Time	80
Schools Operating Without Released Time	20

Most of the schools operating on out-of-public school time were comparatively small. It seems evident that without released time the week-day church-school movement offers no solution of our major religious educational problems.

Methods of Grading

THREE methods of grading are used in week-day church-schools. In some cases all three methods appear in the same school, but usually the school follows some one method.

	Percent
1. Closely Graded, One Public School Grade to a Church-School Grade	49
2. Two Public School Grades to a Church-School Group	33
3. Three Public School Grades to a Church-School Group (Departmental)	18

The tendency is evidently to follow the public school grading though a good many church schools for the sake of convenience put two public school grades together to form a church-school group. The three-grade plan is followed by some churches which have been accustomed to departmental grading.

The Teaching Force

THE TEACHER is of superme importance in religious education and the progress of week-day church-school work is seen not so much in its territorial expansion as in its attainment of higher standards in such matters as teaching, supervision, and curriculum materials. If the following percentages are compared with the Sunday-school percentages as revealed in the *Indiana Survey* it will be seen that the week-day church-school movement has brought about some great changes in the teaching force of the church school.

The Compensation of Teachers

	Percent
(1) Volunteer	54
(2) Part Time Paid	26
(3) Full Time Paid	20

Nearly half of the teachers in the Presbyterian week-day church schools are paid for their services. Since these paid teachers teach more hours and have larger classes than the volunteer teachers, it is probable that considerably more than half of the pupils are under paid instructors.

Training of Teachers

	Percent
(1) With Normal or College Training	67
(2) Without Normal or College Training	33

Since the trained teachers have larger classes and teach longer than the untrained teachers, it is probable that about 75% of the teaching is done by normal school or college graduates.

The Experience of Teachers

	Percent
(1) Public School Teaching Experience	72
(2) Without Public School Teaching Experience	28

It will be seen that by far the greater part of the teaching in the week-day church schools is carried on by experienced teachers.

Supervision

EVIDENTLY some 63% of the supervision in the Presbyterian week-day church schools is carried on by paid superintendents. This is probably more generally true in the interdenominational systems of week-day church schools than in the case in the Presbyterian denomination.

	Percent
1. Volunteer	37
2. Part time paid	11
3. Full-time paid	52

Curricula

WEEK-DAY church-school curricula have been multiplying of late. Most of the denominations have produced some material and some have published complete courses. Non-denominational publishing houses are also offering courses. The week-day church-school movement has led to the publication of bound textbooks and has influenced the production of lesson materials in other ways.

Correlation

THE week-day church-school movement has brought the problems of correlation to the attention of church-school leaders. Several denominations have published courses intended for use in a correlated school uniting the Sunday school and the week-day church-school. Some have included expressional organizations in the unified plan. The correlation of the week-day church-school with the public school program is being attempted in a few communities.

Enrollment and Attendance

IN MEASURING a public school system expert surveyors make much of enrollment and attendance. If a public school system should make a poor showing in these items nothing could make up for the defect so as to secure for that school a high rating. The church schools have been lamentably inefficient in both these items. They have been only about 40% efficient in reaching their pupils and only about 50% efficient in securing regular attendance. The week-day church schools have shown us how to overcome these defects. In many communities these schools are reaching from 90% to 100% of the children. The average attendance in three hundred Presbyterian week-day church schools was 88%. The public schools which reach an average attendance of 92% are regarded as ranking high. The week-day church schools are therefore becoming almost as efficient in this matter, as the best public schools.

Results

THE RESULTS of religious education are difficult to measure. The values which religious teaching is supposed to secure do not submit themselves readily to tests and measurements. Sometimes these results are long in becoming manifest. It would therefore be unfair to demand that the week-day church schools make a high showing in "tests under controlled conditions." For one thing sure tests are still in a rather primitive state. Moreover, it is not at all certain that some of the deeper religious values can ever be measured thus objectively.

However, evidences as to the value of week-day religious instruction are not wanting. Public school teachers and principals report marked improvement in the conduct of their pupils after the week-day religious instruction was introduced. In some schools where nothing of value was safe if left in the halls of the school, conditions have been entirely changed.

Pastors of churches which have organized week-day religious education report the addition of many church-school pupils to the membership of their churches. The pastor who has a successful week-day church school does not need to urge children and young people to enter his class for expectant church members. An announcement that such a class is to be formed seems to be all that is necessary.

The Future of the Movement

THE WEEK-DAY church school would seem to offer a solution to many of our most difficult religious educational problems. It gives promise of a day when the millions of neglected children of the nation shall be brought under the instruction of the church. Its possibilities are as unlimited as are the possibilities of American childhood.

The menaces to this promising movement is three-fold. First of all there is danger lest the interest in a larger and better program may die out in our day just as it did in the days following the Civil War. In the second place the enemies of religion led by such organizations as the Free Thinker's Society may succeed in building up a bulwark of adverse legal decisions which may cause the ultimate defeat of the movement. In the third place the leaders of the movement may be drawn off after erroneous philosophical theories and unsound psychological assumptions and thus abandon the Christian faith in the day of its greatest opportunity for a thousand years. We need to pray for steadfastness of purpose, for courage to combat the enemies of our religion and of all religion, for light that we may walk aright in the twilight of our day. *[Abstract from Birmingham address.]*

TEN ADVANCE STEPS FOR SMALL SCHOOLS

By Gertrude Hartley

A Planned Visitation of all Sunday chool Members. A systematically lanned visitation of every person belong- ig to the Sunday school, participated in y every worker in the school, from the uperintendent down. Going out by wos, calling on members because they re members, talking about the school, lanning for its greater and better work, elping all to understand what it is rying to do, enlisting the cooperation f the homes, and stimulating a new en- husiasm among its constituency.

* * *

A Campaign for New Members. Fol- owing the idea of the "Every Member anvass," with the objective of new nembers for the school (including the radle roll department). Make an effort o enroll every church member; emphasiz- ng the value of the home department to hose who cannot attend. Regard as opeful prospects every member of the amilies represented on the church roll. From there, going into the parish in eneral, not overlooking the "highways and hedges." The people young and old need the Sunday school. The Sunday school needs the people. It is our busi- ness to go after them "until we get them."

* * *

Regular and Punctual Attendance of Every Teacher and Officer. Keep a special record on a blackboard, showing attend- ance of officers and teachers for the quarter; and those who are "on time." Example is better than precept. If we want punctual and unbroken attendance by the pupils, the leaders must set the pace. We accord our six-day-a-week work prompt and regular presence. Is the service we render in the Kingdom of God less worthy?

* * *

A Monthly Workers' Conference with Carefully Planned Program. The old "teachers' meeting" has passed on and we have now the monthly workers' con- ference. Settle on a date and stick to it. Plan early the year's program. Have each session rich and varied. This will insure a good attendance. Perhaps a simple supper or basket lunch may be served, but get it out of the way promptly and confine no one in the kitchen who should be getting the benefit of the evening's work. Those who carry the responsibility of the children's division might have a half hour by themselves, to discuss their needs, weaknesses, en- couragements, and plans in general. At the same time the leaders of young people and the adult section could be in similar conferences over their work. Then all may come together for an hour's real instruction and inspiration. Such a book as Slattery's *You Can Learn to Teach* or Fergusson's *How to Run a Little Sunday School* might well be taken up chapter by chapter and discussed. Sometimes a talk *along Sunday-school lines* may be given by a neighboring pastor, a representative from the state department of religious education, or of your own association. Such a plan con- sistently followed will prove a splendid tonic for any school.

* * *

A Teacher for Every Class. A school presupposes teachers. They are one of the few essentials. No class will hold its own in membership, let alone grow or make any advance in learning if it has not the constant attendance and at- tention of a teacher. In every church there are those not serving in this capacity who are capable of satisfactory work. To interest these by making plain the objectives and ideals of the school, introducing some variety and modern methods and helping all to see the im- portance and dignity of the service, ought to be a part of the task undertaken by every official board. An invitation to such prospective workers to visit the workers' conference would prove a good point of contact. The contribution a conscientious substitute teacher makes to the work is unsatisfactory, at best, to the giver, but invaluable to the school.

* * *

A Primary Class or Department for Children Under Nine. Do not expect the children either to worship or to study with "the main school." If it is impos- sible to arrange for several departments, at least plan so that the little people up to and including eight years of age may have their chance. In a room, alcove, gallery, or section by themselves they can enjoy hymns, stories, pictures, memory work suitable to their understanding and needs, and receive some training in real worship, impossible to achieve in the general assembly. "The whole school" may be good to look upon, but we are conducting a *school* not an exhibi- tion. Give the children a chance by themselves and see how rapidly they respond to the opportunity. Plan a worthwhile promotion when they are graduated to the next higher department.

* * *

Graded Lessons for the Children of the School. No courses of lesson material yet prepared are perfect. The best now in use are the graded lessons. Children under high school age should have un- questionably the advantage of the graded lessons. "Graded" means *suit- able,* suited to the needs and interests of the various ages. The young people and adults may use the group or Improved Uniform.

* * *

At Least Fifteen Minutes of Opening Worship at Each Session. The Sunday- school session falls naturally into three divisions—worship, lesson study, closing. Not least important is the fifteen or twenty minutes when real worship is a possibility in any school. To worship we praise, pray, give and make use of certain scripture readings (not "the les- son for the day"). Have a program for each Sunday carefully prepared, remem- bering that some present hear prayers offered nowhere else, receive no other introduction to God's word, are un- acquainted with the hymns of the church, and do not distinguish between "taking up the collection" and *making an offer- ing.* Training in such worship is a part of the Sunday-school's privilege, for which the superintendent is largely re- sponsible, but into which every teacher and officer should enter with reverent, grateful, worshipful spirit.

* * *

A Missionary, Christmas, Easter, Patri- otic, Thanksgiving—or Other Seasonal Story Told (Not Read) in Each Depart- ment Every Sunday. Twice a month plan to have a story told during the opening worship in each department. It should be suited to the season, have a strong spiritual message, and be given by someone who has taken the trouble to be- come so familiar with the story no book will be needed, and who will not take more than five minutes for the telling. Good missionary stories suited to the different departments may be found in the Sun- day school and denominational papers and publications; current literature and life itself abounds with stories. Give your Sunday school the benefit of these, emphasizing unobtrusively the religious teaching.

* * *

A Definite Effort to Enlist Pupils in the Christian Life. To teach the Christian life, to win to Christ, to train in Christian service—this is the work of the Sunday school; this is religious education. Have an annual decision day, enlistment Sun- day, or dedication service. Prepare for it. Pray for it. As teachers and officers plan for it. Follow up the results with personal interest and care, and with simple instruction suitable for young converts. A Christian boy is as precious and fine in God's sight as a Christian man. Win the boys and girls; teach them; train them; and add to the church of today a virile force and to the church of tomorrow a spiritual power.

A List of Summer-Schools Will Be Given in the June JOURNAL

A MEN'S BIBLE CLASS GOES ON RECORD

By William Sale Terrell

OCCASIONALLY it is well for the minister to find out just what the laymen of the church are thinking; it may enable him to sympathize more readily with his people; to plan more wisely his work; and it may spare him much shooting beside the mark in his pulpit ministry.

A pastor recently made a survey among a group of men in his church in order to find out just what they thought was important in the life of the church and what they considered a waste of time and energy. The survey was planned somewhat after the one made some months ago by a western university with a group of ministers. The pastor decided that if it were worth while for a university to find out what a minister thought important in the church, certainly it was worth while for the minister to find out what the layman thought important.

At a monthly get-together of a men's class in his church he found forty-four men who were willing to be "surveyed." They were provided with cards and were asked to write "Prayer Meeting" at the top of each card; and opposite that they put the figures "100." Taking the prayer meeting of the church as the standard (simply for the sake of having some kind of basis from which to reckon) and rating it at 100, the men were asked to grade certain other phases of church work; up or down—they could rate other items at 1,000 or more in comparison with the prayer meeting if they so desired, or they could rate as low as 5 or even 0. It was understood that they were to keep in mind the whole church and not the local church of which they were members. This was emphasized in order that they might feel no embarrassment and that the survey might be more valuable.

We give below a kind of summary. Note that the figures given are on the basis of "Prayer Meeting—100." "H" means the highest rating given to that particular item, on the prayer meeting basis, and "L" is lowest.

Preaching—109.H-150.L-50.

Preaching had the most uniform average in the entire list.

Evangelistic Campaign—55.H-300.L-0.

The Evangelistic campaign was given next to the lowest rating.

Maintaining Family Altar—143.H-1000. L-25.

There was one honest confession. Opposite this item one father wrote, "I do not know."

Church School—150.H-1000.L-15.

Supporting the Religious Press — 42. H-200.L-0.

Religious papers stood at the bottom of the list. The highest rating was given by a minister, engaged in denominational work and the next highest by a returned missionary.

Attendance Upon the Worship of the Church—136. H-500.L-50.

It is interesting to note that the average of this item stood next to the top-preaching, as we have noted, was in first place.

Supporting the Benevolences of the Church—100.H-500.L-25.

Moral and Civic Reforms (Social Service in Community) —164.H-1000. L-25.

Maintaining Social Life of Church (Suppers, socials, etc.) —110.H-500.L-100.

Support of Missionary Work—City, Home and Foreign.—98.H-500.L { *Home-100* / *Foreign-0*

Church Music (Organ and Choir leadership)80.H-500.L-25.

Pastoral Work—90.H-300.L-20.

* * *

The following interesting facts are brought out by this summary:

First—As indicated, the best average was made by "Preaching." Many placed that item at 150. The man who placed the lowest evaluation on preaching—50—gave 200 to socials; in other words, church socials are four times as important as preaching, according to his report card.

Second—Evangelistic Campaigns are not popular. True, one rated it at 300 but there were many who put it at 0. On the other hand, Social Service was rated as high as 1000. One thought Social Service should be rated at 500 but "Support of benevolences"—alas! he rated at 25. In other words, "500" represents his desire to see it brought to pass as "25" his willingness to "cash in" and do it. Oh, the mockery of our prayer: "Thy kingdom come."

Third—One man rated "maintaining a Church school" at 1000 and "maintaining a family altar" at 90. I wish his rating had been exactly reversed! The fact that the group rated maintaining a church school 7 points higher than maintaining a family altar illustrates the disquieting fact which religious leaders throughout the country have been emphasizing. The home is perfectly willing to relinquish its high privilege to the church. It says in substance: "Here are my children, you teach them religion."

Fourth—The place assigned to religious papers is discouraging—at the bottom of the list with a rating of 42 on the prayer meeting standard of 100. The man who rated church papers at 5 has been giving $5.00 per week to church expenses and 5 cents per week to benevolences. I wonder if there can be any relationship between the two?

Fifth—Social Service (moral and civic reform) stood at the head of the list with a rating of 164. Quite the expected, wasn't it? "Cleaning up," "Making the community better" —high-sounding phrases which catch the ear and the heart of the man without his ever stopping to ponder just what they mean. The other twelve items, which he has rated lower than social service, are the very things that make social service possible. Illustration—1000 for Social Reform and 25 for Family Altar!

Sixth—One rated attendance at church services—50 and attendance at church socials—500. In other words, getting together in the gymnasium about the table for a supper, and then an entertainment, was just ten times as important as attending the worship services in the auditorium.

THE RELIGIOUS EDUCATION OF FOREIGN LANGUAGE GROUPS

By Frank L. Anderson

THERE are about eight millions of people in America whose religious education calls for special consideration owing to their foreign ancestry and cultural background. Because of this difference from our native Christians they should be studied as special groups that they may have the same advantage in the way of religious education that the natives already have. Such study should center on what we may call their peculiar psychology rather than on the materials of education. Methods of approach call for more attention in their case than the content of education in religion.

We native Americans have over-indulged ourselves in writing or talking about the separateness of these strangers—for strangers they are—rather than in efforts that would result in our better understanding of their attitudes of mind that inevitably are produced in the new atmosphere so unlike that of their own native land. This understanding on our part

would soon erase the lines of serious demarcation. We have been cynical or patronizing, critical or indifferent, or what is worse, sentimental, in our approach to them. After we have been guilty of these and other major sins we have wondered why the foreigners have neither understood nor appreciated our generous altruism, have not called on us and left their card. But we had made no effort to understand them, to feel as they feel, to look at Americans and America as they look as us and ours. Therefore the wall of separation is still strong and showing no signs of decay. The native Christian needs education in breadth of sympathy, in social imagination, and in a fellowship of spirit that approaches the universal soul and spirit of the Master.

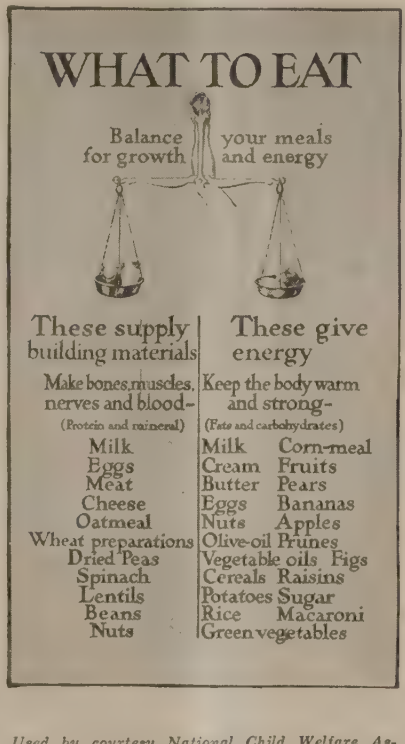
Turning now from the more general to the more specific, I would urge the following considerations and emphases:

* * *

The foreigner's cultural background must be understood and valued and used as the point of contact in religious education. Religion cannot be, and surely should not be, divorced from the more general life. Isolation would mean the suicide of no religion itself. Any attitude on our part that creates suspicion on the part of the foreigner that his American friends neither understand, nor care to understand, his cultural background immediately builds a wall of separation that makes helpful contacts impossible. Religious leaders who have arisen out of the groups themselves have often failed because they were ignorant of or did not highly value their own people. They were *in* the group, but not *of* the group. The writer has known foreigners who have been educated away from their own people while taking courses in schools that were intended to fit them for work in their own racial groups. Fortunately, the vast majority of foreigners who prepare for such service remain in active relationship to their people and so are not strangers when they are through with their professional training.

The spirit of patriotism must be genuine, not assumed, if foreigner or native is to be of value in the education of the foreigner in religion. Native Americans are sent into foreign communities without any knowledge of the background of the people whom they would serve. They may know nothing whatever about the differences between Slovaks and Hungarians, or between Bohemians and Germans. A worker was needed and someone was not appointed elsewhere, so the jobless was given a job in a foreign group and expected to go to work at once. Foreign mission boards have been less guilty in this respect than our home mission agencies in America.

The foreigner is not unlike the native in this. But the native forgets to put himself in the other man's place. During the Great War pastors of German birth could not without difficulty teach the Christian religion successfully to native Americans. The native was not sure that they were of the same group in spirit as those to whom they would give divine messages. A minister with a German name, even though born in America, found it difficult to maintain equality with the Smiths and the Browns in the minds of patriotic audiences met for the worship of the Father who had established His reputation quite solidly as One who loves all peoples. The religious leader in these foreign groups must be trusted as one in spirit with the community before he can exercise



Used by courtesy National Child Welfare Association, New York.

the influence called for in its behalf. To the Pole he must be a Pole, and to the Russian, a Russian. If the Father found it necessary to incarnate Himself in One who is bone of our bone and flesh of our flesh in order to be more successful with man, we cannot afford to put forth effort in behalf of foreign groups in America without the deepest identification on our part with them in all that is of the highest value to them. The cost of the preparation is so great that few there are who will make the sacrifice.

* * *

The foreigners must be given a chance to interpret themselves to the native American. We natives have done too much talking to the foreigner without giving ourselves time to listen to him. The conversation has been too much from one side. The ball has not been tossed to and fro in rapid succession. What encouragement have we given the foreigner to talk to us about himself? There are at least two reasons for this breach of etiquette. We have labored under the illusion that he had nothing interesting or valuable to tell and then we have had such a superiority complex of our own that on one could add to our fullness. Such attitudes do not make conversation natural and profitable. We cannot deceive another even if he cannot speak our language. Our inner reactions cannot be hidden from him. The open, receptive mind cannot be covered up. Then the stranger ceases to hide himself. He comes out into the open where he speaks to us for he has sensed our desire to know a soul whose experiences are real, and valuable to us who hear. There can be no real religious education, or any education without this exchange of the goods of the soul.

* * *

The foreigners should be encouraged to make their contribution to the religious life of America. They come with religious experiences that are of real value to them and may add to our larger life something that would enrich it still further. Our western missionaries go to China, to Japan, to India, and come back after years of experience abroad with a new view of many elements in the Christian religion. They have had an opportunity to look at their own religious life from another angle. They have profited by the new contacts.

Native Americans who have become acquainted with the Russians, the Poles, the Czecho-Slovaks, the Italians, the Mexicans, the Hungarians, and Roumanians have felt that these peoples have made a real contribution to their own religious life. What they have been led to see they in turn covet for all America. We have selected the peoples of Teutonic tongues as our models for our Christianity, so limiting the source and in consequence the wider possible expression of the spirit of Christ, who was not a Teuton, a fact that we cannot too often call to mind. All that is of value religiously in American life did not come from western and northwestern Europe. When we Americans get our souls ajar somewhat more than they are at present, we shall get contributions from southern, from eastern, and from southeastern Europe that will enrich our spiritual life beyond what we are at present capable of estimating. Those who planned the Stockholm Conference recognized in advance that the presence of people from the areas of the eastern church would make the conference more complete. The west gained something from that fellowship. Americans returned bigger men because they had mingled with Christians of different historical experiences and perspectives. Can it be that we in America shall miss the opportunity that is in our midst knocking at our doors? (The second part of this article will appear in the June JOURNAL.)

A SUNDAY-SCHOOL PROGRAM OF WORSHIP FOR MOTHERS' DAY, SUNDAY, MAY 9

Mother and Daughter Week, May 9–16

By Grace Sloan Overton

INSTRUMENTAL PRELUDE

LEADER:

So here's to the white carnation,
Wear it on Mothers' Day;
Flower that blooms for mother,
Winsome, gallant, and gay.
Flower of perfect sweetness,
Flower for hut and hall,
Here's to the white carnation,
And to Mother—our best of all.
—*Margaret E. Sangster.*

SCHOOL:

Strength and dignity are her clothing;
She stretcheth forth her hand to the poor;
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
Her children rise up and call her blessed;
Her husband also, and he praiseth her, saying:
"Many daughters have done worthily,
But thou excellest them all."

HYMN: (*Tune—Dix*)

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies.

For the wonder of each hour,
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars of light.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild.

For the church that evermore
Lifteth holy hands above,
Off'ring up on every shore
Her pure sacrifice of love.

Refrain.
Lord of all, to thee we raise
This our hymn of grateful praise.
—*Folliott S. Pierpoint.*

PRAYER: (*All uniting*).

Lord Jesus, thou hast known
A mother's love and tender care,
And thou wilt hear while for my own mother most dear
I make this Sabbath prayer.
Protect her life, I pray,
Who gave the gift of life to me;
And may she know from day to day, the deepening glow
Of joy that comes from thee.
I cannot pay my debt
For all the love that she has given:
But thou, love's Lord, wilt not forget her due reward,—
Bless her in earth and heaven.
—*Henry VanDyke.*

HYMN: (*Tune—Vesalius*)

O happy home, where thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

O happy home, where each one serves thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee!

O happy home, where thou art not forgotten
When joy is overflowing, full, and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to thee!
—*Carl J. P. Spitta.*

A TRIBUTE: (*Given by a Daughter*)

I said, "I shall wear a fresh flower,
Glowing and fragrant with May,
To show that I have not forgotten
What we have called, 'Mothers' Day.'"

But, as I stopped to remember,
Somehow my flower looked small—
I thought, "I shall send her a dozen
With lots of love in them all."

Flowers grace well such a message,
But even fresh rose-buds soon fade,
Drooping and spent is their fragrance—
Then how shall my tribute be paid?

It seems mother-love is an essence,
A fragrance of choice spirit-flowers—
A birthright bestowed on earth's children
With all of its blessings and powers.

Surely, of something so precious
As all the world knows it to be
Since she gave of the best that was in her
My mother bequeathed much to me.

Can I think, "I have no one to mother,
No little head rests on my heart"—?
The birth of a child is just one step,
Motherhood fills a much greater part.

With patient, unselfish devotion
Guiding the child and the youth
A mother must keep thru all trials
In her heart a clear fountain of truth.

Mother-love lacking for thousands,
Pale faces and tired, lagging feet
With no child of my own—I'll be loving
"The least of these" that I meet.

I think I have found it—the tribute
Even fit for our mothers today—
Fresh oil on the flame they have kindled
To light the lone world on its way.
—*Luella Blosser.*

RESPONSE: (*Given by a Mother*)

To keep your health!
To do your work!
To live!
To see that you grow and gain and give!
Never to look behind you for an hour!
To wait in weakness and to walk in power,
But always fronting onward toward the light,
Always and always facing toward the right
Robbed, starved, defeated, wide astray—
On with what strength you have
Back to the way!
This is all I ask.
—*Adapted from Charlotte Gilman.*

HYMN: (*Tune—Canonbury*)

Lord, speak to me, that I may speak
In living echoes of thy tone:
As thou has sought, so let me seek
Thy erring children lost and lone.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O fill me with thy fullness, Lord,
Until my very heart o'er-flow
In kindling tho't and glowing word,
Thy love to tell, thy praise to show.

O use me, Lord, use even me,
Just as thou wilt, and when and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.
—*Frances R. Havergal.*

A SUNDAY-SCHOOL PROGRAM OF WORSHIP FOR DAUGHTERS' DAY, MAY 16

INSTRUMENTAL PRELUDE

CALL TO WORSHIP

LEADER: Renewed this day be all our noble memories.

SCHOOL: Let us hold sacred all high and holy traditions of the past.

LEADER: Remembered be our mothers, who have given us life and lofty ideals, and pointed us the way to God.

SCHOOL: They have served their age and conserved for us the good and true.

ALL:

Present and Past my heritage
The Future laid in my control;
No matter what my name or age,
I am a Master-Soul!
—*Abbie Farwell Brown.*

HYMN: (*Tune—Pater Omnium*)

Father in heaven, who lovest all,
O help thy children when they call,
That they may build from age to age
An undefiled heritage.

Refrain.
Father in heaven, who lovest all,
O help thy children when they call.

Teach us to bear the yoke in youth,
With steadfastness and careful truth,
That, in our time, thy grace may give
The truth whereby the nations live.

Teach us to rule ourselves alway,
Controlled and cleanly night and day,
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look in all our ends,
On thee for Judge and not our friends,
That we, with thee, may walk uncowed
By fear or favor of the crowd.

Teach us the strength that cannot seek,
By deed or tho't, to hurt the weak,
That, under thee, we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs,
Forgiveness free of evil done,
And love to all men 'neath the sun.
—*Rudyard Kipling.*

LEADER: Blessed are they that have eyes to see.
SCHOOL: They shall find God everywhere. They shall see him where others see stones.
LEADER: Blessed are they that have understanding hearts.
SCHOOL: To them shall be multiplied kingdoms of delight.
LEADER: Blessed are they that see visions.
SCHOOL: They shall rejoice in the hidden ways of God.
LEADER: Blessed are the song-ful of soul,
SCHOOL: They carry light and joy to shadowed lives.
LEADER: Blessed are they who know the power of Love.
SCHOOL: They dwell in God for God is Love.
LEADER: Blessed are they who rejoice in their children,
SCHOOL: To them is revealed the Father-Motherhood of God.
LEADER: Blessed are the childless, loving children still,
SCHOOL: Theirs shall be a mightier family, Even as the stars of heaven.
LEADER: Blessed are the souls that keep virgin for mankind,
SCHOOL: Unto them shall be given unbounded kingdoms of great joy.
LEADER: Blessed are they whose memories we cherish,
SCHOOL: Our thoughts add jewels to their crowns. —*John Oxenham.*

PRAYER (*All Uniting*)

Give me not scenes more charming; give me eyes
To see the beauty that around me lies;
To read the trial of souls, see angels shy
Among the faces of the passers by.
I do not ask for sweeter music than
The common, daily Symphony of Man,
Could I but grasp its counter point, and see
How each discord melts toward harmony.

I do not ask for more to seek and love me,
I do not ask for brighter eyes to move me,
But sharper sense, to miss no hailing sign
Of fellowship in spirit seeking mine.
No golden shore I seek, but a heart that sings
The exquisite delight of common things.
The Kingdom of Heaven is not There, but Here—
O for the seeing eye and hearing ear.
—*Frank Crane.*

HYMN: (*Tune, Maryton*)

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give—
With thee, O Master, let me live.
—*Washington Gladden.*

TALK by a Daughter

HYMN: (*Tune, Peek*)

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong for there is much to suffer;
I would be brave, for there is much to dare,
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift,
I would look up, and laugh, and love, and lift.
—*Howard Arnold Walter.*

PLEDGE: (*All Uniting*)

There is a temple in my heart
Where moth or rust can never come,
A temple swept and set apart
To make my soul a home.
—*Mary F. Robinson.*

THE LOCAL CHURCH AND THE EVANGELIZATION OF THE WORLD

By John Clark Archer

OUR THEME is the education of the church at home in matters relative and vital to the church in foreign lands. The "foreign" missionary enterprise is not finished. The home church needs education toward the completion of the task. West and east must cooperate toward that end. The east has much to contribute. "Missions" must be understood in the light of the east as well as the west, and in the light of the one, common world task of the church as a whole.

For the sake of its share in the world task the local church and parish needs fuller information on the world beyond the seas, deeper and more intelligent feeling about the problems there, and a sound and just attitude toward the peoples over there.

For three major reasons our "missionary educational" work in the local parish has not been really educational and effective: (1) the materials have been supplied too much from without; local initiative has not been sufficiently considered, inspired and developed; (2) the materials have been considered too self-sufficient, too frequently conceived and operated without reference to the general religious educational program of the parish; in consequence the work has been piecemeal; and (3) too small a percentage of the parish constituency has been affected, whether by institutes or schools of missions, or otherwise. On the whole our missionary educational efforts have been superficial and fractional.

The solution of our problem lies in the direction of a parish-wide program which comprehends all types and classes of persons within the parish, and leavens the whole lump. In order to approximate to a proper educational ideal our program should be more a product of parish life than a course to which it subscribes, and should be part of general parish education widely diffused to the very parish limits.

* * *

CONSIDER the three phases of the problem. *Integrating missionary education with religious education.* By this method the Bible is better understood as a missionary book, and Scripture is directly applied to various mission fields and problems. The weekly lessons in the school afford real opportunity for the study of missions. Missionary materials may be used for illustration and comparison.

This method properly used requires a critical use of materials. For many years we have used questionable materials now and then. Neither the method nor the content of the program has always been above reproach. We must watch our materials with an eye to the facts themselves and to the temper and attitude which they produce. What is said here regarding lessons may be applied also to activities or projects correlated with the general religious educational program of the parish.

Developing initiative within the local parish. Involves again both method and materials. Local conditions must be taken into account. Begin with facilities at hand. Develop new facilities, new personnel.

Projects, small and large, are worth undertaking. Not miscellaneous, but after a coherent plan. Say the general topic for the program is The Moslem World, as for next year. Boys making a Tigris water-wheel may let their handiwork serve to introduce such topics as irrigation, desert life, river craft, cargoes, etc. Children may learn the Arabic numerals and alphabet in connection with a study of the education of Moslem children. Numerous projects may serve to interpret the essential character of the peoples abroad, with a view to our appreciating them and cooperating with them toward a better world.

If a three months' program be undertaken, involving weekly lessons, projects, etc., the period may be fittingly closed with a *grand project*, the climax of all activity and study. Say a three days' program of a purely educational character (entirely separated from finance except to pay its own way, if possible). It would include, in terms of the study of Islam, a mosque scene with Moslems at prayer, a school scene wth master and pupils drilled to reproduce a characteristic Moslem school session, a bridal procession or some other way of exhibiting the life of Moslem women, a nomadic family and their possessions, children's games, street vendors, etc., etc., and a play illustrative of some major ideas in the Islamic east (something not sentimentally "missionary," but really educative). A book is being prepared under the auspices of the Missionary Education Movement, 150 Fifth Ave., N. Y. City, which will supply

full information as to method and content for such a program as is being discussed.

The missionary educational program should be a parish and even community enterprise. It should be a public occasion, worthy in respect of method and content. A cultural benefit to all. If the program be diversified some part will appeal to one group, some part to another, etc. The combined effect will be impressive. Several churches might unite as many have done already in such a program as this. It is a legitimate Christian union enterprise as well as a venture of a proper and effective sort in international understanding and goodwill.

Conclusion. The program is flexible at any point. It may be simple, or pretentious. It may have many features or few. The scenic background constructed for the *grand project* may be elaborate or very plain. Extra features may be easily accommodated to the program at any time. Always the enterprise must be educational, and not for entertainment or show, or money. It is for the good of the home constituency as well as for the benefit of the work abroad.—[*Editor's Note*: *The above is an abstract of an address delivered at the Birmingham Convention.*]

THE CALL OF AMERICA TO HER YOUNG PEOPLE

By Edmund D. Soper

WHERE IS America? This is a question of geography. America lies between the two great oceans of the world's travel, the Atlantic and Pacific, and north of the Caribbean. Across the Atlantic is the continent from which has come our culture and civilization. Across the Pacific is Asia, the home of more than half the population of the world, the world of the yellow man and the brown man, the home of ancient culture and literatures far older than our own. Across the Caribbean and the Rio Grande lies Latin-America, the home of another culture different from our own. The point to be realized is that America in a very real sense is at the center of the world, that the waters which wash her coasts touch upon the lands of more different civilizations than can be said of any other land. America today is the most strategically situated nation in the world, and when with that it is realized that she is the wealthiest land, the least in danger of invasion and of international complications which might prove vital to her very existence, it must be borne in upon every American that there is a responsibility as great as that has ever been carried by any other people, if not greater. Until we come to a clear recognition of these facts it is impossible to make clear what the challenge or call of America to her young people really involves.

I should say that the initial call of America to her young people is to understand not only what has just been said about her strategic position and influence, but what Americanism really is or ought to be.

Undoubtedly we are very rapidly developing something unique in this land of ours. Many forces are at work, each trying to put its stamp upon the America which is to be. Let us realize, and we ought to in an educational convention like this, that nations can be educated into new attitudes, and that it may take place with great rapidity. The reason why we are likely to be surprised is that no matter how rapidly the processes of education proceed, they are necessarily quiet and unobtrusive. Germany was transformed into a warlike nation between 1870 and the World War.

What is Americanism, or at least some features of the Americanism we should like to see become true? We must realize that the backbone of our tradition is English brought here by the Pilgrim fathers. They brought with them certain ideas about political independence, worshipping according to the dictates of our own conscience, the rights of the individual man, which are included in the word "democracy." They have been very influential in the development of our institutions. I should say that America challenges her young people to find out what her basic institutions mean and to determine the kind of Americanism they would like to have preserved as we assimilate the great foreign born population and seek to weld all the people into a unity which shall be distinctively American, and American in a sense of which all right-minded men and Christians can feel proud.

In doing this there are several features of the case to which attention should be given. They must be open-minded, and in being open-minded they should look both ways, backward as well as forward. For there is that in the past which undoubtedly must be preserved. It is never possible to start all over again. The past has its influence whether we will or not. We must urge upon these young people the deliberate choice of what is good and what should be conserved down through the years to come. But they must also be open-minded as they face the future and realize that new methods and viewpoints must be as characteristic of them as of their forbears when they faced crises in the past. Boldness is closely connected with open-mindedness if it is to result in any practical benefit. Courage is called for today as in any period of the past.

The call is for young people of pure motives and sincerity such that it will be evident that they are not working for their own benefit, but for that of the men and women in need in the world.

And lastly the call is for young men and women who are sure of the Unseen World and walk with sure tread among the ultimate varieties, in other words young people who know God and are sure of Him. For what the world needs above all else is God and only those can introduce men to Him who are themselves living in His presence. *[Editor's Note: The above is an abstract of Dr. Soper's address at the Birmingham Convention.]*

HOW THE WEEK-DAY CHURCH SCHOOL OF FAYETTE, IOWA, WAS ORGANIZED

By Philip Henry Lotz

FAYETTE, the seat of Upper Iowa University, is a town of about one thousand inhabitants. At present Fayette has three church buildings but in reality only two church organizations, the University Methodist Episcopal church and a small Roman Catholic church. The Congregational church has discontinued services and at present their church building is being used by a small Wesleyan Methodist Sunday school The Methodist Episcopal church is the only one that has a resident pastor hence the pastor of that church and the writer assumed the responsibility of promoting the week-day church school. The public school of Fayette is a consolidated school, nearly fifty per cent of the pupils coming from the country. Fayette has had a vacation church school the last two summers which in a sense prepared the way for the week-day church school. The method of procedure followed in establishing the week-day church school of Fayette is here given in the hope that it may be suggestive to those who are contemplating the estab-

lishment of such schools in the near future.

1. The pastor of the Methodist church and the writer counciled together regarding week-day religious education for Fayette and drew up a tentative plan.

2. The superintendent of schools was interviewed and the plan submitted to him. It was discovered that he was interested and would be favorable provided more than fifty per cent of the pupils in the grades for which it was proposed (third, fourth, and fifth) would enroll.

3. The president of the public school board of education was interviewed and it was discovered that he was favorable. He was convinced that additional efforts should be put forth to improve the moral conditions of the childhood and youth of the community.

4. Each of the four remaining members of the school board were interviewed and the plan explained to them. Without exception the response was favorable.

5. The priest in charge of the Roman Catholic church and the superintendent of the Wesleyan Methodist Sunday school were interviewed and the plan outlined to them. They were requested to present the matter to their constituencies. The writer offered to present the matter to the Wesleyan Methodist Sunday school the following Sunday. They were also invited to attend the public meeting the following Sunday at which the plan was to be outlined and discussed.

6. The Fayette paper carried an article introducing the subject of week-day religious education to the general public and announcing the meeting to be held the following Sunday. Four carefully chosen speakers were scheduled for this meeting.

7. All the children in grades three, four and five attending the Methodist Episcopal Sunday school were assembled in two groups during the first part of the Sunday school hour, just preceding the meeting for the public presentation of the plan, and the children were informed about the proposed plan in order to enlist their interest. Twenty-six out of 110 pupils were present. (After the mid-year promotions there were 120 pupils in these three grades).

8. A list of all the pupils in these three grades were secured from the superintendent of schools for the purpose of making a house to house survey of parents and guardians.

9. The proposed plan was presented to one of the influential women's clubs. It was arranged to have the matter presented to another club but due to the fact that the club met in a certain home on that particular day it was not presented.

10. The proposed plan was presented to the public school board assembled in regular session with all members present. By this time considerable opposition had developed and this opposition was strenuously voiced by a citizen not a member of the board. It was the opinion of the board that the proposed survey be made in order to discover the attitude of the community towards week-day religious education.

11. A survey was made of all homes in Fayette in which there were children in grades three, four and five, by the students of the department of religious education of the university. About forty per cent of the pupils live in the country. The parents of these children could not be seen in person due to the condition of the roads.

12. An article was prepared for the local paper intended especially for the information of the country people who could not be reached by the personal survey method.

13. Mimeographed letters were sent to every parent in the country explaining the plan (some were not subscribers to the local paper) and requesting them to inform us as to whether they desired their children to enroll for moral and religious education.

14. A considerable number of the people did not respond to our request hence the personal letters were followed by telephone calls.

15. The results of the community survey were submitted to the board of education at another regular session. The parents of 70 per cent of the pupils in grades three, four and five indicated that they desired their children to receive one hour of moral and religious instruction per week during public-school time. (In Fayette the per cent was 80 and in the country 60). At this second presentation, one month after the original presentation, all public-school teachers and other interested citizens were present. The same individual who opposed the plan at the first meeting was again present and vigorously opposed the plan. During the meantime he had written the state's attorney general and consulted a lawyer regarding the legality of the proposed plan. The writer had asked a half dozen interested and influential citizens to be present at this meeting and to voice their desires. After a long session the board voted three to one, one member being absent, that "the school board has no objection to the superintendent cooperating with the board of religious education in arranging an hour per week for religious instruction after the pupils have filed their excuses with the superintendent." The school board took the position that parents had the right to withdraw their children for religious instruction and that an official vote by the board in reality was not necessary. However, the board expressed their appreciation for the method of procedure followed in presenting the matter to them as a board.

16. On the second Sunday afternoon following the action of the school board a meeting was called for the purpose of electing a board of religious education which would administer the week-day church school. Parents, guardians and all interested citizens were invited to this meeting. This electing body was constituted the council of religious education. The nature and functions of the board of religious education were explained to the assembled group (about 35). A nominating committee of three was appointed by the chairman and instructed to nominate five interested and representative persons for this board. The nominations of the committee were confirmed by the council.

17. A few days later at the first meeting of the board of religious education the following business was transacted: A teacher was elected; a building for holding the classes was recommended; a schedule of classes was worked out to be submitted to the superintendent of schools; printed excuse blanks were decided upon; and the Abingdon religious education texts were selected as the course of study.

18. After we had arranged the best possible schedule under the circumstances, secured a place to conduct the work, and cared for numerous other items, the day was set for the opening of the school. Another letter was sent to all parents concerned indicating the day for the opening of the school, the schedule of classes, the place of meeting, the titles and cost of the text-books, and other minor items. An excuse blank was inserted in the envelope with this letter of instructions and the parents were requested to sign it if they desired their children to receive one hour per week of religious instruction. This letter was not sent through the mail however, as former letters had been, but the writer and the teacher visited the three grades concerned by the consent of the public school authorities and by a previous arrangement, and after an interesting story by the teacher these letters were distributed to the pupils with the instructions to have their parents sign them and to return them the next morning. The public school teachers of these grades were interested and received the signed excuse blanks. Only one third of the pupils returned the signed slips. No follow-up work was attempted. The following schedule of classes is now in operation:

Grade of Pupil	*Day and Hour*	*Work Excused from*
Third	Thurs. 1:00-2:00	Opening exercises, spelling, physical training.
Fourth	Tues. 2:40-3:40	Spelling and handwork.
Fifth	Tues. 1:00-2:00	Opening exercises and handwork.

The classes meet in one of the university buildings about four blocks from the public school building; they are taught by a senior college girl having public-school training and experience and receiving one dollar per hour salary. The pupils purchase their own text-books. The budget is being raised by personal subscriptions. The writer was elected director of the school by the board. There is little if any official cooperation on the part of the Roman Catholics and Wesleyan Methodists. The classes range from 12 to 14 pupils per class. We have started in a small way with the definite purpose of doing a high-grade piece of work from the beginning. We hope that the experiment will be so successful that we may begin in a much larger way at the beginning of the next school year.

THE STORY OF ACRES OF DIAMONDS

Told by Russell H. Conwell

THE "Acres of Diamonds" which I have mentioned through so many years are to be found in this city, and you are to find them. Many have found them. And what man has done, man can do. I could not find anything better to illustrate my thought than a story I have told over and over again, and which is now found in books in nearly every library.

In 1870 we went down the Tigris River. We hired a guide at Bagdad to show us Persepolis, Nineveh, and Babylon, and the ancient countries of Assyria as far as the Arabian Gulf. He was well acquainted with the land, but he was one of those guides who love to entertain their patrons; he was like a barber that tells you many stories in order to keep your mind off the scratching and scraping. He told me so many stories that I grew tired of his telling them and I refused to listen—looked away whenever he commenced; that made the guide quite angry. I remember that toward evening he took his Turkish cap off his head and swung it around in the air. The gesture I did not understand and I did not dare look at him for fear I should become the victim of another story. But, although I am not a woman, I did look, and the instant I turned my eyes upon that worthy guide he was off again. Said he, "I will tell you a story now which I reserve for my particular friends!" So then, counting myself a particular friend, I listened, and I have always been glad I did.

* * *

HE SAID there once lived not far from the River Indus an ancient Persian by the name of Al Hafed. He said that Al Hafed owned a very large farm with orchards, grain fields, and gardens. He was a contented and wealthy man—contented because he was wealthy, and wealthy because he was contented. One day there visited this old farmer one of those ancient Buddhist priests, and he sat down by Al Hafed's fire and told that old farmer how this world of ours was made. He said that this world was once a mere bank of fog, which is scientifically true, and he said that the Almighty thrust his finger into the bank of fog and then began slowly to move his finger around and gradually to increase the speed of his finger until at last he whirled that bank of fog into a solid ball of fire, and it went rolling through the universe, burning its way through other cosmic banks of fog, until it condensed the moisture without, and fell in floods of rain upon the heated surface and cooled the outward crust. Then the internal flames burst through the cooling crust and threw up the mountains and made the hills and the valley of this wonderful world of ours. If this internal melted mass burst out and cooled very quickly it became granite; that which cooled less quickly became silver; and less quickly, gold; and after gold, diamonds were made. Said the old priest, "A diamond is a congealed drop of sunlight."

This is a scientific truth also. You all know that a diamond is pure carbon, actually deposited sunlight—and he said another thing I would not forget: he declared that a diamond is the last and highest of God's mineral creations, as a woman is the last and highest of God's animal creations. I suppose that is the reason why the two have such a liking for each other. And the old priest told Al Hafed that if he had a handful of diamonds he could purchase a whole county, and with a mine of diamonds he could place his children upon thrones through the influence of this great wealth. Al Hafed heard all about diamonds and how much they were worth, and went to his bed that night a poor man—not that he had lost anything, but poor because he was discontented and discontented because he thought he was poor. He said: "I want a mine of diamonds!" So he lay awake all night and early in the morning sought out the priest. Now I know from experience that a priest when awakened early in the morning is cross. He awoke that priest out of his dreams and said to him, "Will you tell me where I can find diamonds?" The priest said, "Diamonds? What do you want with diamonds?" "I want to be immensely rich," said Al Hafed, "but I don't know where to go." "Well," said the priest, "if you will find a river that runs over white sand between high mountains, in those sands you will always see diamonds." "Do you really believe that there is such a river?" "Plenty of them, plenty of them; all you have to do is just go and find them, then you have them." Al Hafed said, "I will go." So he sold his farm, collected his money at interest, left his family in charge of a neighbor, and away he went in search of diamonds. He began very properly, to my mind, at the Mountains of the Moon. Afterwards he went around into Palestine, then wandered on into Europe, and at last when his money was all spent, and he was in rags, wretchedness and poverty, he stood on the shore of that bay in Barcelona, Spain, when a tidal wave came rolling in through the Pillars of Hercules and the poor, afflicted, suffering man could not resist the awful temptation to cast himself into that incoming tide, and he sank beneath its foaming crest, never to rise in this life again.

* * *

WHEN that old guide had told me that very sad story, he stopped the camel I was riding and went back to fix the baggage on one of the other camels, and I remember thinking to myself, "Why did he reserve that for his *particular friends?*" There seemed to be no beginning, middle, or end—nothing to it. That was the first story I ever heard told or read in which the hero was killed in the first chapter. I had but one chapter of that story and the hero was dead. When the guide came back and took up the halter of my camel again, he went right on with the same story. He said that Al Hafed's successor led his camel out into the garden to drink, and as that camel put its nose down into the clear water of the garden brook, Al Hafed's successor noticed a curious flash of light from the sands of the shallow stream, and reaching in he pulled out a black stone having an eye of light that reflected all the colors of the rainbow, and he took that curious pebble into the house and left it on the mantel, then went on his way and forgot all about it. A few days after that, this same old priest who told Al Hafed how diamonds were made, came in to visit his successor, when he saw that flash of light from the mantel. He rushed up and said, "Here is a diamond—here is a diamond!

Russell H. Conwell and His Work

By Agnes Rush Burr. 438 pp. Price $1.50. The John C. Winston Company, Philadelphia.

What a sensible thing to have made ready, with Dr. Conwell's approval, a reliable biography of this great American, unique in his ability as orator, educator, philanthropist, and religious statesman. The author, long associated with Dr. Conwell in his education and religious enterprises, has made thousands of readers her debtors for page after page of interesting information and inspiration concerning that eminently unselfish and useful life. Dr. Conwell's famous lecture, "Acres of Diamonds," is printed in full in this volume. The story on which it is based is used on this page. Every young man in America ought to read this thrilling book. The publishers have created a very attractive edition and offer it at an unusually low price. Here is a book that ought to be in every home.

Has Al Hafed returned?" "No, no; Al Hafed has not returned and that is not a diamond; that is nothing but a stone; we found it right out here in our garden." "But I know a diamond when I see it," said he; "that is a diamond!"

Then together they rushed to the garden and stirred up the white sands with their fingers and found other more beautiful, more valuable diamonds than the first, and thus, said the guide to me, were discovered the diamond mines of Golconda, the most magnificent diamond mines in all history of mankind, exceeding the Kimberley in its value. The great Kohinoor diamond in England's crown jewels and the largest crown diamond on earth in Russia's crown jewels, which I had often hoped she would have to sell before they had peace with Japan, came from that mine, and when the old guide had called my attention to that wonderful discovery he took his Turkish cap off his head again and swung

Russell H. Conwell

it around in the air to call my attention to the moral. Those Arab guides have a moral to each story, though the stories are not always moral. He said had Al Hafed remained at home and dug in his own cellar or in his own garden, instead of wretchedness, starvation, poverty, and death in a strange land, he would have had "acres of diamonds"—for every acre, yes, every shovelful of that old farm afterwards revealed the gems which since have decorated the crowns of monarchs. When he had given the moral to his story, I saw why he had reserved this story for his "particular friends." I didn't tell him I could see it; I was not going to tell that old Arab that I could see it. For it was that mean old Arab's way of going around a thing, like a lawyer, and saying indirectly what he did not dare say directly, that there was a certain young man that day traveling down the Tigris River that might better be at home in America. I didn't tell him I could see it.—*This extract is taken from the book Russell H. Conwell and His Work, by Agnes Rush Burr, published by The John C. Winston Company, Philadelphia.*

THE CHILD'S PART IN THE HANDWORK PROGRAM FOR BEGINNERS

By Muriel White Dennis

THE one hour allotted to religious education on Sunday is too precious to be wasted in doing meaningless things. Yet in many departments more than half the time is spent in calling the roll, reciting trivial jingles or Bible verses having no connection with the lessons or the pupil's experience, practicing songs for special occasions and doing mere busy work. In these departments there is no time left for retelling stories, talking about week-day experiences, stroking the soft petals of flowers and appreciating beauty. The spirit of wonder so close akin to worship, the spontaneous prayers that come from feeling God's presence and appreciating life's blessings, even the new story are often crowded out.

Unless handwork is very simple the spirit of reverence will be lost in confusion and never regained. To be worthwhile handwork must be the *child's own expression or have a social motive.* Gift-making belongs to the latter type. The children experience the joy of using their talents to make others happy and learn the relation between loving and giving. The week day and vacation church schools with their longer and continuous sessions can take advantage of this type of handwork but the Sunday church school with its one hour session must limit gift-making to an occasional scrapbook or poster for other children, a simple Christmas, Easter, and Mother's Day greeting and perhaps a valentine for a friend or member of the family.

Testing Beginners' Handwork

ALL HANDWORK should be thoughtfully tested by the teacher before presentation for it may easily thwart its purpose.

The *first test* would naturally be, *Can the child do the work easily and without strain?*

"In the control of the fingers the child has less than one-fifth the skill that adults have. The finger muscles have not acquired independence and he is not ready to execute complicated movements."* Common sense should warn

> *"Not what you tell a child but what he thinks as the result of your words, not what you do for him but what he does for himself . . . determines his development."* —*Weigle.*

the teacher against giving four year olds outline cards to color or small patterns to cut out when they have not sufficient control over their finger muscles to keep within the line. Beginners should use large crayons and large sheets of paper (never smaller than 8x11 inches). Blackboard drawing is preferable to individual illustrating with crayola because it allows greater freedom and permits the cooperation of several pupils.

The first test automatically debars many pieces of handwork which have been a regular part of annual convention exhibits. How would you classify the familiar illustration of the story of the Baby Moses in which a small cut-out boat peeps out from a strip of green paper, cut into match-like strips and pasted on a piece of bogus paper just above a blue crayola river? "But, the children did not do the cutting," you protest. "The teacher had prepared the material beforehand, ready for the pasting!"

That brings us to the *second test, Does it provide opportunity for original thought, or interfere with it?*

When the teacher gives the child a picture or pattern and shows him where and how to paste it the activity becomes a *mere pasting exercise.* No little child, if left to illustrate the story of the Baby Moses without supervision or dictation would choose the method illustrated above. He would select freehand drawing as a medium because it is his most natural mode of expression. Very few children would draw the rushes and the river for they are not interested in backgrounds. They love to draw people and their drawings would show the baby in the boat, or the baby and Miriam. Some enterprising child would draw the princess and the mother besides, and perhaps the baby's home, or the palace.

The teacher's part is to suggest not dictate. She may lay several pictures in front of her pupils and say, "Who can find a child helping mother?" As soon as a pupil has selected a picture the teacher or one of her helpers should say, "Tell me the story about your picture." Then, "Would you like to paste it to take home?" Thus the choosing, not the pasting becomes the

*From *The Study of the Little Child*, Whitley.

important phase of the activity. Or, she may say, "Can you draw me a picture of something *you* can give a visitor?" "Tell me a story with your crayola about something you did to help mother," making suggestions in a way to encourage individuality and thought. When all the pupils draw the same thing it is evidence of close supervision or dictation.

According to this test how would you classify the coloring of outline cards?

The *third test* is very important, *Will it aid or hinder the appreciation of the story and its truth?*

The peculiar task of the beginners' teacher is to develop right attitudes. Truths are more important than facts. The junior teacher knowing her pupils' love of accuracy and interest in chronology and realism insists upon accurate details. Both the beginner and junior graded lesson courses include stories of Joseph but for a different purpose. The beginners' teacher uses them to deepen the child's appreciation for the members of the family who contribute to his comfort and happiness and to show that a child has a part in making the home a happy place. She is more concerned that her pupils learn the truth than the fact that Joseph had a varicolored coat and came to meet his father in a chariot. Handwork should impress the truth not the fact. Would it be worthwhile to spend ten minutes of the one hour drawing or cutting a coat, chariot, sack of grain or Benjamin's cup? Might not the child become so fascinated with the mechanical process that he would lose sight of the truth?

The teacher's goal is right conduct manifested through worship, association of the heavenly Father with daily life, right behavior and acts of service.

The *fourth test* for handwork should be, *Will it stimulate acts of service or arouse the desire to worship?*

Has the teacher who gives her pupils an outline donkey to cut out as handwork for "The Story of the Good Samaritan" applied this test? Will the activity stimulate the pupil's desire to help those weaker and smaller than himself? Will drawing a red apple as handwork for "The Story of Adam and Eve" stimulate prompt obedience? In the former instance the time would be profitably spent if the children made a gift to the Cradle Roll babies, a cripple, or shut in, or planned and carried out an act of service. In the latter, play would be a more natural medium of expression (e. g. the teacher as mother sends her children on errands requiring prompt obedience) though choosing pictures illustrating obedience and telling "stories" about them would pass the four tests for handwork.

SOCIAL HYGIENE

By Ray H. Everett

THOUGH limited in a medical sense, the field of social hygiene in the United States has come to embrace the study of a broad series of acts and conditions which bear directly on the welfare of the family and the home. Such problems, for instance, as marriage, divorce, illegitimacy, prostitution, and other forms of sex delinquency, which tend to sustain or destroy our basic social relationships, now are considered definite and proper questions to be investigated and, where possible, adjusted by the agencies working in this field.

The earlier stages of the movement in this country were marked by the forming of several organizations, all having the general purpose of bettering social conditions, but each seeing its own program as of greatest importance. As time went on the various members of these groups commenced to think more and more in terms of a broader program which would include the best features of all of their plans and would unite the forces working toward a common end. This realization resulted in the merger of the several most important voluntary agencies in 1914 and the formation of the American Social Hygiene Association.

To note all the progress in the social hygiene field would require volumes, but an enumeration of some of the outstanding facts is most encouraging and promising for the future.

In the Field of Public Health, Medical and Nursing Measures. Bureaus or Divisions of Venereal Disease have been established in practically every state and large city in the United States. Laboratory facilities, treatment, and drugs have been provided by most of the states and cities to meet the need of free diagnosis and as aids to clinical supervision of cases. The increase of from fewer than two hundred clinics in 1916 to more than eight hundred at present is a notable one. Research has been promoted to determine new and better ways of diagnosing, treating, and following up cases, and nursing and social service activities are being extended to the venereal diseases.

In the Legal Measures Field. Vice surveys and studies of laws and law enforcement have been made in the typical population centers of the United States, some of which are being continuously followed up to check the dependability of the findings. Repression of commercialized prostitution has become the course pursued in the United States, and the "red-light" districts together with municipal toleration of open vice have virtually disappeared. Laws and ordinances have been greatly strengthened both as to dealing with prostitution and in the control of the venereal diseases.

Educational and Character Training Measures. Present activities in this aspect of social hygiene include the integration of proper sex education into the routine courses of higher institutions of learning. Those educational leaders primarily responsible for it agree absolutely that the home is the best starting place for sex instruction and that parents, if equipped, are the ideal persons to give it. They agree further, however, that sex education, as a normal phase of character education as a whole, is a progressive process which should cover the period from earliest childhood through maturity and beyond. In this process all agencies which have to do with the education and training of the individual must play their parts.

Protective and Recreational Measures. With the study of commercialized prostitution and the successful fight against it there has come a realization that the protection of young people in danger of becoming sex delinquents is a vital link in the armament against both prostitution and the venereal diseases. The safeguarding of play and amusement facilities whether they be commercial or free; the work which policewomen and visiting teachers carry on; in fact the protective supervision of the community's youth in general for the prevention of sex delinquency should be woven into the social hygiene pattern.

Social Hygiene an International Problem. Taken geographically, throughout the western hemisphere there is a considerable measure of agreement on many features of the social hygiene movement. The All-America Conference on Venereal Diseases and Social Hygiene held in Washington, D. C., December, 1920, brought together leaders from all the Americas and resulted in the locating and development of many common ground basic principles for work. Exchange visits are being made between countries for the purpose of studying social conditions, and the international aspects of the problem of venereal disease control and the so-called "traffic" in women and children are being given more attention than ever before.

The representative national association dealing with problems constituting the general field of social hygiene is the American Social Hygiene Association, located at 370 Seventh Avenue, New York City. This Association is a membership, nonprofiting corporation with no capital stock, depending entirely on voluntary subscriptions for funds. It desires to be of distinct assistance both to individuals and to all private and public organizations interested in any branch of social hygiene, and will be glad to consider requests for reading lists, bibliographies, lecturers, motion pictures and exhibit material, and advisory service in connection with all aspects of the program.

The Proof of the Pudding

Testimony as to the results from sending young people to the International Older Boys' and Older Girls' Camp Conferences

An Older Boy

"I have worn my overcoat four years, but am going to wear it this winter. I cannot have a new coat and go to camp, too, and it is camp for me!"

An Older Girl

"I feel that Geneva has been a great power and source of strength to me here in school, where there are so many things that are so different."

A Director of Religious Education

"I went, hoping to find there a greater vision for our church girls and for myself, and it all came far beyond my expectations. The last day at camp made a deep impression upon the girls and they told me afterwards that they could never express to anyone what it meant to them. They are most enthusiastic as they look forward into their year's work in the church and hope nothing will prevent their being at camp another year."

A Camp Graduate

"I have seen many summer training programs, but I really never saw so fine a spirit of cooperation between leaders and girls and among the girls themselves. It is almost impossible to say just what appealed to me most. All in all, it was a great camp—one to be remembered ever!"

A Field Worker

"I especially wanted to call to your attention ————. The lad is a different boy and his mother and father are eternally grateful for the change that was made in that boy."

A Pastor's Assistant

"Camp made a new boy out of —— and he has become my strong ally in all of my work."

A State Leader

"The new campers especially came back just full of enthusiasm and utter devotion to 'Winni' and are working hard for a larger delegation next year. I shall do my best to send our increased quota."

A Father

"My son wants to attend camp in 1926 for the fun, good associations, fine vacation and furtherance of the Master's work. I hope he is morally benefited as much as last season, which was very noticeable."

A County Leader

"I think the camp was very fine; the young people who were there from our county are very enthusiastic about it; and are all planning to go next year. At our County Young People's Conference last week they set the goal for Geneva registrations at fifty. What do you think of that? How many will you let us send?"

A First Year Camper

"I feel that I must tell you in just a small way how much camp at Geneva meant to me. I believe that nothing has ever done me as much good. I thank you now, and in my heart the girls, and in prayer, God, for that wonderful experience. I am coming again, and as long as I possibly can."

Where and When

Geneva Glen, Colorado
- Girls' Camp.....Aug. 3-16
- Boys' Camp.....Aug 17-30

Lake Geneva, Wisconsin
- Girls' Camp.....Aug. 10-23
- Boys' Camp.....Aug. 24-Sept. 6

Lake Winnipesaukee, New Hampshire
- Girls' Camp.....July 27-Aug. 9
- Boys' Camp.....Aug. 24-Sept. 6

Write for Catalogue and full information to International Council of Religious Education, 5 South Wabash Ave., Chicago

DIRECTORS OF RELIGIOUS EDUCATION

By Lawrence W. Johnson

IN ORDER that the various types of programs of religious education which have met with a certain degree of success in local churches be made available to directors throughout the country, the Executive Committee of the Directors' Section will publish from time to time brief outlines of certain phases of these programs.

The Section does not necessarily approve every program which is printed. They are merely set forth in the hope that they may contain valuable suggestions. The name of the director is given that those who desire to do so may communicate with him regarding further details of the work.

First Christian Church, Oklahoma City, Oklahoma

The Sunday program in only three departments is given as they represent an unusual departure from the work of the average school.

KINDERGARTEN DEPARTMENT (AGES 4 AND 5)

9:45- 9:55—Pre-session.
9:55-10:20—Quiet music, greeting song, prayer, offering, birthday exercise.
10:30-10:40—Graded worship service.
10:40-11:00—Relaxation, or period of directed play.
11:00-11:15—Circle talk, giving the children an opportunity for self-expression.
11:15-11:20—The lesson story, in groups.
11:20-11:50—Project work, giving the children an opportunity to express themselves by doing definite things of their own choosing.
11:50-12:00—Closing exercises, including song and prayer.
12:00—Giving out story papers and dismissal.

PRIMARY DEPARTMENT (SCHOOL GRADES 1, 2 AND 3)

First Period 9:45-10:10—Worship in department auditorium, designed to meet the needs of children of primary age.

Second Period 10:15-10:40—Former lesson stories retold by children and new lesson story told by teachers in class rooms.

Third Period 10:40-11:00—Directed play.

Fourth Period 11:00-11:30—Project work.

Fifth Period 11:35-11:50—Memory work and departmental instruction in department auditorium. The children memorize passages from the Bible. They also learn new hymns which are interpreted to them and are made to live in their hearts and minds.

Sixth Period 11:50-12:00—Story or dramatization in department auditorium.

JUNIOR DEPARTMENT (SCHOOL GRADES 4, 5 AND 6)

First Period 9:45-10:10—Supervised study in the class rooms. The pupils learn how to study and use their Bibles, and the lessons to be recited on at a later period are prepared.

Second Period 10:15-10:40—Worship in department auditorium, designed to meet the needs of boys and girls of junior age.

Third Period 10:45-11:15—Recitation of lessons prepared during first period, in class rooms.

Fourth Period 11:20-11:45—Memory work and departmental instruction in department auditorium. The boys and girls memorize passages from the Bible. They also learn new hymns which are interpreted to them and made to live in their hearts and minds.

Fifth Period 11:45-12:00—Story or dramatization, in department auditorium.

(Abbott Book was formerly Director in this church but is now connected with the Union Avenue Christian Church, St. Louis, Mo.)

The Church of the Covenant, Cleveland, Ohio

SUNDAY PROGRAM (2½ HOURS)

9:45 A. M.—Junior church. Service of worship for junior, junior high school and senior departments. (Grades 4 to 12.) Beginners' and primary department worship services.

9:45 A. M.—Adult classes meet.

10:05 A. M.—Class period for all departments.

10:45 A. M.—Departmental programs.

11:00 A. M.—Expressional activities. Biblical Marionette Club (Grades 7-9). Latin America Travel Club (Grades 4-6). Junior Church Choirs (Grades 4-9).

12:00 A. M.—Visual education program.

12:15 P. M.—Adjournment.

The junior high, senior high, and young people's groups meet Sunday evenings for fellowship and open forum discussion.

WEEK-DAY ACTIVITIES

Girl Scouts, Boy Scouts and week-day classes meet after public school hours for religious instruction consisting of dramatization, hand work, stories, religious music, missionary projects, educational games, etc.—*Rev. Philip C. Jones, Minister of Education.*

First Methodist Church, Evanston, Illinois

JUNIOR KINDERGARTEN (age 3).

10:30-12:00—Rhythm and motion songs, tone plays, simple Bible stories, pictures.

KINDERGARTEN DEPARTMENT (age 4 and 5).

10:30-12:00—Rhythm emphasis. Free expression. Music appreciation. Bible stories.

Social activities involve good times for these children and their parents also provision for helping some less fortunate.

PRIMARY DEPARTMENT (ages 6 to 8).

10:30-12:00—
Period I—Self-activity. Worship.
Period II—Class instruction.
Period III—Dramatization, stories, and other special features.

JUNIOR DEPARTMENT (ages 9 to 11).

9:30-10:30—
Period I—Opening worship, dramatization, stories, offering.
Period II—Class instruction.
Period III—Closing worship—Features by special groups.

Week-day activities: junior choir, handcraft, hikes, parties.

INTERMEDIATE DEPARTMENT

9:30-10:30—
Period I—Worship, dramatization, stories.
Period II—Class instruction.
Period III—Closing worship.

Week-day activities: Superintendent and teachers are in charge of groups. Programs built around Boy Scouts and Camp Fire Girls, but enriched with additional material.

SENIOR HIGH SCHOOL DEPARTMENT

12:30-1:30—
Period I—Opening period of worship.
Period II—Class instruction. Juniors and seniors elect courses. Sophomore boys and girls in separate classes.
5:30—Social activities. Musical appreciation. Choral singing. Religious dramatic expression.
6:30—Supper.
7:00—Devotional forum and expression.

YOUNG PEOPLE'S DEPARTMENT.

12:30-1:30—Elective courses for class instruction.
5:30—Social activities. Dramatics. Choral singing. Musical appreciation.
6:30—Supper.
7:00—Devotional forum. Worship. Discussion.

On account of limited floor space the departments are forced to meet at different hours.—*Rev. James V. Thompson, one of the ministers of the church, has charge of the educational work.*

* * *

WE WILL be glad to publish in this section types of programs which represent a departure from the average. Material should be sent to the writer of this article, First Presbyterian Church, Evanston, Ill.

(Next month there will be published the findings of the Conference of Directors at the Birmingham Convention.)

Choir Directors and Organists | Pastors Directors of Religious Education | Teachers and Superintendents

On Sunday morning the Congregation sings
"For the beauty of the earth—Lord, we thank Thee"
But are these words significant for your church?

Does the congregation sing gladly, worshipfully?

Are the young people searching for an appropriate play or pageant?

H. Augustine Smith, M. A.
Professor Boston School of Religion

Do the pictures on the walls of the church express the beautiful?

Can the children see and understand the pictures in their rooms?

These and many other questions will be answered in
THE COUNCIL OF FINE ARTS IN RELIGION
under the personal direction of Professor Smith
at Lake Geneva, Wisconsin, August 6-8, 1926

Conducted by The International Council of Religious Education
5 South Wabash Avenue, Chicago

MOVIES IN THE CHURCH SCHOOL

By A. B. Hollis

HERE'S an easy test for the association areas in your brain. When I ite '*Moving Pictures,*' what do you e galloping in kaleidoscopic frolic rough your brain? You saw flitting stantaneous views of the last feature m you viewed (law of recency), or you w lightning flashes of the movie hich stirred your emotions most (law emotional recall), or you saw evanesnt flashes of the picture you saw with ur best girl (law of concomitant facrs), or you didn't see a picture at all; stead there was a confused blur of ousands of lights, stately architecture, gue orchestral blendings, masses of ople; it was the theatre itself that shot t of chaos across the casement window your mind.

"Not one saw a picture of a great ctory, or a tractor plowing prairies, a giant dynamo throbbing with light d power for a great city. Why not?

Theatre Domination

"We have surrendered the movie to e theatres, bait, hook and sinker. ollywood has taken possession of very chamber of the mind over which lurks the faintest shadow of the label 'movie.'

"Suppose the theatre had captured the printed page as completely, or the signboards along the road, or the glowing lamps used in the electric signs of The Great White Way? What a weak, drab, sister advertising would be."

* * *

SO READS a recent article in *The Adcrafter* of Detroit. Let us suppose we substitute the words "The Church" for "Advertising" in the last line.

To make the case more nearly parallel we should include music and architecture in the analogy. Then this is the kind of a church we would have left:

> A square box, dim and devoid of grace, silent as the tomb save for the preacher's voice—no "storied windows richly dight" and no evidence of the artist's hand on walls or ceiling—no pageantry of choir—no children's voices—no instruments of music.

It is difficult for the modern imagination to picture such a place as a church, and yet at some period in its history every one of these human appeals in church worship have been bitterly denounced by groups of worshippers. Fortunately the church has maintained a difference between material and spiritual and accepts the contributions of all the arts as tributary to its high mission.

The motion picture is the latest of the arts to be thus condemned for church use, but remembering the past, everywhere the church is using the new form, in evening services, in young people's meetings, Sunday schools and various parish gatherings.

In fact the main problem now with the church is not whether it will use the motion picture, but how to make it yield the highest values. As always, the enthusiasts, at first, overdid the thing, and some ministers surrendered sermons and choir to feature motion pictures and so brought to light two mistakes.

Two Mistakes With Motion Pictures

ONE. The motion picture in the pulpit is *not a substitute for a sermon*, only a short illustration of one. Long feature

productions such as are shown in the theatres, even when they have religious implications, have no place in the pulpit. Short glimpses of beautiful scenery, a great industry, a bit of life, plant, animal or human, a current event, these simply serve to bring into clearer relief some great truth, but leave the sermon time to give the atmosphere and clinch the truth. Nobody is tired, the whole service isn't smothered in pictures, and added zest and variety have been given, which serve to increase attendance and interest.

Two. The Sunday evening service is not the principal place for the motion picture in church work. The varied parish activities of the modern church can best use the motion picture—the Sunday school, Boy Scouts, young people's meetings and benevolent work among the deprived, as the deaf, crippled, and the shut-ins.

Portable Projectors Needed

IT WAS a natural mistake that was made at the beginning to install huge theatre machines permanently at the back of the church gallery. This meant booths, special operators and only an occasional use of this expensive plant. It was not worth the cost. These cumbersome machines are now giving way to the light portable projector, frequently in a suit case for protection, and giving steady bright pictures with less equipment for small class rooms as well as big auditoriums.

There are good machines of this type weighing less than twenty-five pounds and costing but a fraction of the price of the big machines. Such portable projectors for the parish should be for standard width (35 mm.) film so that the pictures of the world will be available. Non-inflammable prints can be had of practically all the educational and religious films, and if they are used, no booths or special operators are required. Projectors made for narrow width films (such as 16 and 28 mm.) close the door to thousands of films that are available only in the standard width.

Good Films Available

ONCE THE church realizes that short subjects are more acceptable than long dramatic productions, the film supply no longer constitutes a problem, as thousands of such subjects are available at reasonable rental rates, and some are free.

The limits of this article preclude extended film lists, but the author will be glad to send addresses of a variety of sources if the request is sent care of this JOURNAL, and accompanied with a stamped and addressed envelope.

15,000 Motion Picture Projectors in Schools

A RECENT estimate in *The Educational Screen* places the probable number of movie projectors in the schools and colleges at 15,000. Careful correlations of films with school studies have been made, and pedagogical methods of presentation have been worked out. The National Educational Association has a Visual Education section and two national societies exist for the study of the educational film. Religious education demands equipment that shall keep pace with the best of public school methods, and the motion picture and its pedagogical handling is now part and parcel of that equipment.

THE PRIMARY WORSHIP PROGRAMS FOR JUNE

By Dorothy Kay Cadwallader

Theme for June: The Joyousness of Junetime

First Sunday

CALL TO WORSHIP: "A Springtime Prayer" (*Songs for Little People, No. 145*).

HYMN: "A Springtime Prayer"

"We're thankful for the Junetime, Lord;
For birds and trees and flowers;
For singing brooks and humming bees;
For sunny happy hours."

PRAYER SONG: "A Wee Prayer" (Played and sung softly, *Song and Play for Children, No. 78;* Danielson and Conant, the Pilgrim Press, Boston, Mass.)

"Father in heaven, we pray to thee
That good children we may be."

PRAYER: Thank Thee, our Father, for this glorious Junetime;
For the big yellow sun, for the sweet flowers,
For the birds' sweet songs, for the sweet pure air.
Oh Father, we praise thee:
Oh Father, we thank thee. Amen.

CHORUS OF PRAISE: (*Songs for Little People, No. 46, 49, 50, 41*)

'We loved him because he first loved us.'
"God is love, God is love. Love one one another, God is love."
"What time I am afraid, I will put my trust in thee."
"Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

OFFERING SERVICE: "Freely ye received, freely give." (Play softly. *Songs for Little People, No. 43.*)

When representatives from each class have brought the offering, have children sing this hymn softly.

LESSON STUDY: Have the pianist play "All the Happy Children" (*Songs for Little People, No. 80*) as a signal to gather around the superintendent for the story.

STORY: Primary Picture Stories: Young American Picture Stories No. V.

SONG: "All the Happy Children."

SONG: "It's Children's Day" (*Songs for Little People, No. 82.*)

SONG: "Children's Praise" (*Songs for Little People, No. 74.*)

PRAYER: Guard these little children through the coming week. May it be a happy week and may they come together again on Children's Day, next week. Amen.

Second Sunday—Children's Day

CALL TO WORSHIP: "Spring Song," by Menelssohn.

HYMN: "A Springtime Prayer."

HYMN: "Safely Through Another Week" (Any church hymnal) Children and congregation.

HYMN: "All the Happy Children."

"All the happy children
Gladly join our song,
Rising to the Father
In a chorus strong.
Birds are brightly singing,
Leaves are opening wide,
Flower bells are ringing
Forth on every side."

CHORUS OF PRAISE: (see program for first Sunday.)

PRAYER: "All the happy children
Thank Thee, Father dear,
For this day for children
Out of all the year.
We will still remember
We are thine alone;
He who makes the summer
Made us everyone."

HYMN: "I Think When I Read That Sweet Story of Old." Children and congregation.

BIBLE: Mark 9:30-37, 42; 10:13-17.

ANTHEM: By church choir.

OFFERING SERVICE: Recitation of giving verses, quietly, James 1:17; Acts 20:35; Matt. 10:8; 2 Cor. 9:7; John 3:16.

OFFERING HYMN: (*Songs for Little People, No. 90.*)

"Since my heavenly Father gives me everything,
Lovingly and gladly now my gift I bring."

HYMN: "Saviour, Teach Me Day by Day" (Any church hymnal) Children and Congregation.

CHILDREN'S SERMON: By the Pastor or the following story by the Superintendent:

STORY: "The Gift of the Shining Stranger," by Ora W. Wood. (The Congregational S. S. Extension Society, 289 Fourth Ave., New York.)

SONG: "It's Children's Day."

"It's Children's Day! It's Children's Day!
That's what the lovely flowers say.
The birds and brooks all sing a tune
Of Children's Day, that comes in June;
So I will do my little part,
Keep Children's Day with all my heart,
Keep Children's Day with all my heart."

CHOIR: Chanting, "Suffer the little children to come unto me" (Any church hymnal.)

SONG: "Children's Praise (*Song for Little People, No. 74.*)

"On this blessed Children's Day,
Little children sing
Joyful songs of love and praise
Unto Christ, the heavenly king."

SONG: (*Songs for Little People, No. 70.*)

"Each flower lifts up its face to say,
It's Children's Day, glad Children's Day!
It's Children's Day!"

HYMN: "Saviour, Like a Shepherd Lead Us." Children and congregation.

CLOSING PRAYER: by the pastor.

Third Sunday

CALL TO WORSHIP: "Flower Song," by Lange.

HYMN: "Father in Heaven" (*Songs for Little People, No. 1.*)

HYMN: "This Is God's House" (*Songs for Little People, No. 8.*)

CHORUS OF PRAISE: (See program for first Sunday.)

PRAYER SONG: "Lord Who Lovest Little Children" (*Songs for Little People, No. 21.*)

PRAYER: Dear Jesus, we thank thee for this, the most beautiful month of the year. We thank thee for the red, red roses and for all the lovely flowers. Oh, Jesus, we thank thee. Amen.

OFFERING SERVICE: "Freely ye received, freely give." Have representatives bring the gifts—then, while the heads are bowed, the children sing this hymn softly.

LESSON STUDY: Have pianist play "The Flower Song" by Lange, as a signal to gather for the story.

SONG: "A Junetime Prayer," (see program for first Sunday.)

STORY: Where Love Is There God Is Also," by Tolstoy. (A good adaptation may be found in *The Master Library—My Best Book*, The Foundation Press, Cleveland, Ohio.)

CLOSING PRAYER SONG: "Guard Thy Children" (*A Course for Beginners*, p. 47; Mary E. Rankin, Scribners, Publishers.)

Fourth Sunday

CALL TO WORSHIP: "Humoresque," by Dvorsk.

HYMN: "Holy, Holy, Holy" (*Song and Play for Children, No. 5;* Danielson and Conant.)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord Most High!"

BIBLE: Psalm 23.

PRAYER SONG: "Lord, Who Lovest Little Children."

PRAYER: The Lord's Prayer.

OFFERING SERVICE: "We Give Thee But Thine Own" (*Songs for Little People, No. 88.*)

BIRTHDAY SERVICE: (Recognition of all children having birthdays during June)

SONG: "Oh, I've Had a Birthday" (*Song and Play for Children, No. 30.*)

(*Birthday Child*)
"Oh, I've had a birthday
I'm eight years today;
(*Other Children*)
Oh, he's had a birthday
He's eight years today!
(*Birthday Child*)
May God keep me friendly
This new year, I pray!
(*Other Children*)
May God keep him friendly
This new year we pray!"

BIRTHDAY PRAYER: Thank Thee for the happy years these birthday children have had. Bless them through the coming year. Make them loving, kind, and true. Amen.

Teach the children the following prayer to say at home each birthday night. Have them typed and sent home with each child on the Sunday preceding his birthday.

A BIRTHNIGHT PRAYER

O, God, here by my bedside white
I kneel upon my birthday night,
To thank thee for this happiest day
Of gifts and games, of love and play.

I do not know what mercies thou
Hast planned for me a year from now,
But then I hope its sunset mild
May find me still a thankful child.

Help me, my Father, this new year
To be to those I love more dear,
Ever to have a morning face
And live unto Thy love and grace."

(From *The Master Library—My Best Book;* Foundation Press Inc., Cleveland, Ohio.)

LESSON STUDY: Have pianist play "Holy, Holy, Holy" as children gather around the superintendent for recitation of memory verses for the month.

FIRST YEAR: We should love one another.—I John 3:11.
Be ye kind one to another, tenderhearted, forgiving each other.—Ephesians 4:32.
Honor thy father and thy mother.—Exodus 20:12.

SECOND YEAR: Go ye into all the world, and preach the gospel to the whole creation.—Mark 16:15.
A new commandment I give unto you, that ye love one another.—John 13:34.

THIRD YEAR: Thou shalt be a witness for him unto all men of what thou has seen and heard.—Acts 22:15.
By this shall all men know that ye are my disciples, if ye have love one for another.—John 13:35.
In God have I put my trust, I will not be afraid.—Ps. 56:4.
I have fought the good fight, I have finished the course, I have kept the faith.—II Timothy 4:7.

PRAYER: Dear Heavenly Father, this summer many of these boys and girls will be in the hills among thy trees, flowers, and birds. Oh, may they come to know Thee better through these beautiful things. Others will be at the shore. Some will be in the city. Wherever they are bless them and keep them well, safe, and strong. Help them to grow more like the boy Jesus every day, in all their work and all their play. Amen.

THE NATURE AND SCOPE OF WEEK-DAY RELIGIOUS EDUCATION

By Charles Peters

THERE ARE at least two methods of approaching this subject. The one deals with curricula or programs, the other with methods of teaching. These two features of week-day education need not be considered as mutually exclusive though seldom are these two phases of the same process properly related. Either the curriculum is given primary emphasis by some while others are only concerned about methodology. It seems to me that when we are discussing the nature and scope of week-day religious education we will understand the issues that confront us more readily if we make a distinction between content-materials and the technique of teaching. We admit that in actual practice we cannot separate the two. They are part and parcel of the same on-going process in character development. The same is true about other agencies that contribute toward the development of character such as the home the secular school, the Sunday schoo

the Y. M. C. A., and Y. W. C. A. The place and program of these organizations must also be appreciated by those who are responsible for the promotion of an adequate and constructive program of week-day religious education.

Two Methods of Organizing Curricula Material

THERE are those who maintain that the primary task of religious educators is to organize all religious knowledge in accordance with some scale of relative values and then present the same to the pupils in a formal way. These same educators are zealous that we proceed to grade this fund of moral and religious information, print text-books and then "cram" this information into the minds of the pupils. This procedure is advocated for practically the same reason which impelled educators of a former generation to consider the mind merely as a "blank tablet" upon which indelible impressions can be made at will.

It is not necessary to be a full-fledged psychologist or pose as a psychiatrist to see that there is something radically wrong with this "blank tablet" theory or any system of education that proceeds *on the teacher-activity and pupil-receptivity basis.* If it were possible to indelibly place upon the mind logically arranged data then we should be able to recall this data with equal facility at all times. In fact such "learnings" would never be out of our conscious minds. We know from practical experience that we do not, as a rule, recall "learnings" very readily unless we make constant use of the same under varying circumstances. But in religious education we are concerned primarily about the development of attitudes and the exercise of self-control. Mere knowledge about the ethics of Christian living is no guarantee that we will therewith have the desire or the readiness to form new attitudes and new desires as far as conduct is concerned. Even though Topsy received many lectures on the need and purpose of honesty, nevertheless, she failed to form the habit of honesty. Pupils become honest by acting honestly. Likewise pupil-expression is required with regard to the development of all other character traits.

In other words, the pupil must be active and gain the satisfaction of achieving right attitudes and habits. This pertains also to the development of resourcefulness and self-reliance on the part of the pupil. Thorndike* says:

"No child becomes independent merely by being told to think for himself, or original merely by being ordered not to be a copy-cat. If every one of the half million teachers of our country should tomorrow, and every day thereafter for a decade order, 'Be more independent, self-reliant and original than you have been,' these billions of commands would, in and of themselves, do nothing to attain their object.

"Nor will indiscriminate practice make them perfect. Self-reliance, initiative and originality (which we may call the active virtues of citizenship in contrast to obedience, docility, and conformity) are specialized in their development. Self-reliance in handicraft need not imply self-reliance in thought about politics or religion. Originality in mathematics or salesmanship is consistent with the most complete conformity to social customs. Extreme expectations of all-round improvement—formal discipline—in these active virtues are as fallacious as they are elsewhere. A boy will not be made independent in general by being led to choose his own method of solving each of a thousand problems in arithmetic, any more than he will be made a good observer in general by recording the cloudiness of the sky daily for a year. Some transfer there is, but not enough to excuse the absence of special training in the special fields where the virtue is required by life to act."

You ask, "is there no need or value in becoming acquainted with the experience of the race and, particularly, with Biblical literature on right conduct?" We answer, yes, the teacher should frequently suggest the information that will aid the pupil in solving his immediate problems and supply him with such other data that will be of interest to him provided it will be conducive to the development of his moral and spiritual life. Indeed, the teacher by assisting pupils to exercise their higher capacities of love, kindness, truth, reverence, etc., can create such an interest for traits of this kind that they will usually seek only the higher things in life. After pupils have seen the value of the knowledge that is of particular benefit to them in solving their problems and in giving them a deeper insight into life they can easily be led to classify this same data so that it can be utilized by them more readily at some future time. Thus by having pupils gain the race experience on moral and religious matters through their own problems they will not only utilize it to solve similar problems in the future but they will be able to organize and re-organize their future knowledge on the basis of new experiences. This second method of organizing the curricula is based on the democratic principle of learning and, in the words of Lincoln, is achieved "of, for and by" the pupils under guidance. It is in this way that the pupils become open-minded, resourceful and intelligently self-controlled. It is evident that far more extensive, as well as more intensive, learning takes place by the pupil-activity method rather than by "pouring information" into the minds by a pupil-receptivity process.

Correlating the Curriculum

NO MATTER what method of teaching is pursued there must be a definite conception concerning the comprehensiveness and relative value of the content-material in the mind of the teacher, with which pupils should become acquainted. This also implies that there must be intelligent correlation with other educational agencies that are making vital contributions to the lives of children and adults. It is evident that those who are primarily concerned about "covering text-books" should plan their courses of instruction so that pupils will have a definite amount of moral and religious information to learn from year to year. Teachers who are guided by the needs and interests of the pupils when suggesting helpful data must likewise know the extent of this race experience and must know the best way of organizing it for the various stages of the growing pupil or else they cannot be useful guides to their pupils.

Considerable study has been given recently to the proper development of the moral and religious life and the organizing of curricula material. The most scientific approach to certain phases of this educational work is being made by Hartshorne and May who are doing research work for the Institute of Educational Research of Teachers' College, Columbia University. After devoting considerable time to a study of the content-material and skills with which children should become acquainted they have reached definite conclusions on this subject and have submitted a comprehensive outline.* By studying this outline it will at once be apparent that no group or agency like the Sunday school, the week-day church school and the public school working independently, can hope to offer adequate training to children or adults for the realization of "the abundant life." This outline also may well serve as a compass whereby teachers and administrators of religious education can chart the extent of the moral and religious training that pupils should receive.

A number of attempts are being made to correlate week-day religious training with the public school curriculum. J. B. McKendry, director of week-day religious education in Oak Park and River Forest, Illinois, is endeavoring to relate the teaching of the week day religious school with the social studies (reading, geography, civics and history) of the secular schools.** The week day religious supervisor acquaints himself with the text-books used in these same studies and then by having the public school teachers report the number of pages that will be studied each month, the religious schools will be able to take up this work and use this same material as a back-ground for moral and religious instruction. Thus by checking up on the instruction that is offered in the secular schools the religious teachers can confine their work to those phases of social and religious life that will not be stressed in the other schools.

It is evident that valuable suggestions can be gained on the part of religious teachers by keeping in touch with the work in the day schools. The wisdom, however, of following the courses in the public schools with a view of supplementing instruction in this way is, indeed, ques-

*Thorndike—"Education for Initiative and Originality."

*Religious Education, Feb. 1926, pp. 64-66.
**Religious Education, Feb. 1926, pp. 96-101.

ionable. Giving pupils moral and eligious instruction irrespective of their mmediate needs and interests does not uarantee the development of habits in ight living. This procedure frequently levelops a mind-set that is opposed to he moral training that pupils are sup-osed to receive in this way. It is evi-ent that little or no initiative or self-irection is developed under such a regime.

Mr. McKendry undoubtedly realizes he limitations of a text-book centered ourse of training and for this reason uggests that a correlation on the basis of the problems of pupils is also possible. We believe that this latter scheme, to use his own words, "is one fruitful of esults." Teachers of religious schools who are primarily concerned about the problems and interests of pupils need to give little attention to the content-material taught in the public schools. They will see many of the character leficiencies of pupils when they associate with them. There are also a number of character tests being prepared which will be of considerable value in ascer-taining the growth and progress in moral development. By conferring with teach-ers in the public schools, with parents, with Sunday-school teachers and with workers of other agencies giving attention to character development, the week-day teachers in religious schools can ascertain the vital needs of pupils and learn about the results of their combined efforts.

We have already intimated that this moral and religious training cannot be adequately assumed by any one organiza-tion. Not only on account of the exten-siveness of this training is it required that all agencies in a given community contribute toward the moral develop-ment of children and adults but because character is affected and molded by every situation in which we find ourselves. The week-day religious teachers, conse-quently, because of their special training, might well act as specialists in directing the development of moral and religious life and solicit the cooperation of all these organizations in focussing their combined influence upon the specific problems that arise in the lives of the pupils. This would be a responsible and, in many cases, a delicate task to perform. We believe, however, that something worthwhile could be done along this line if week-day religious teach-ers would report to the workers in all these other agencies the specific problems in character development that pupils are facing and solicit the cooperation of these same workers in giving the aid that is required in the various stages of character development. Here we would not have merely a correlation of materials apart from the actual circumstances in which pupils find themselves but real cooperation and supervision in meeting the everyday problems that pupils encounter in various situations in life which alone mold character.

Other Suggestions for Correlation

THERE are those who advocate that instruction at the Sunday session should largely consist of denominational matters and that the week day period, or periods, be reserved for training in fundamental matters pertaining to the Christian life. This is, indeed, a most superficial and unpedagogical point of view with regard to the teaching function of the church. There are few Protestant churches that would be willing to utilize the Sunday period for merely bolstering up the existing disgraceful divisions of Protestantism. Most churches are anx-ious to teach matters of vital importance during the Sunday period as well as on week-days. Furthermore, the limited time that is given to weekday instruc-tions in most communities would make it impossible to make the week-day schools of religion responsible for the promotion of a comprehensive system of vital religious and moral instruction. Then, too, our contention of utilizing every situation for the molding of character of the highest order would not permit of such a scheme for the mere indoc-trination of pupils at Sunday sessions.

There are others who advocate that there should be three distinct periods for the training of pupils in as many phases of the Christian life. Thus the Sunday-school period might be given largely to worship; the young people's meetings might be devoted to expressional enter-prises and the week-day period should be given over to formal instruction in all matters pertaining to the Christian life. It is at once evident that only a teacher-centered program would make it possible to conduct instruction by separating vital parts of a religious experience into a disjointed program of this kind. Where the pupils are given an opportunity to participate in planning the educational program on the basis of life situations there would not be any justification for this arbitrary division of the religious life and experience. The conception of the content-material for adequate moral and religious training of these three-type programs is also far less comprehensive than the outline proposed by Hartshorne and May already referred to by reason of the fact that practically all instruction shall be offered at a one-hour week-day period. In other words, the pupil is not receiving the most complete religious interpretation or ap-preciation at the three-type sessions of the church school. This scheme also fails to make any definite correlation with such other organizations that de-velop the character of the individual like the home, the secular school, the Y. M. C. A., Y. W. C. A., and scout organizations, etc.

Other plans have been put forward concerning the nature and scope of week-day religious education but the educa-tional values in most of these have been questioned to a greater or less degree. Because of the comprehensiveness of the religious training that pupils should re-ceive and also in the interest of corre-lation with other character building or-ganizations and agencies in the commu-nity, many of the leading educators today have come to the conclusion that the week day religious schools should be recognized as special agencies in each community in which the highest tech-nique for development of Christian char-acter can be found. It should be the function also of these schools to bring about a correlation of training among all the other organizations in the community. This implies that the week-day schools should ascertain the progress in moral and religious growth of pupils and aid all organizations engaged in character build-ing to reach an increasingly higher stand-ard of efficiency for the development of moral and religious character. *[Editor's Note: Address given at Birmingham Convention.]*

BOY SCOUTS TO ENTER MINISTRY

By R. W. Wyland

THE CHOICE of the ministry as a vocation is a noteworthy and sig-nificant development of the Boy Scouts. Nearly all professions and fields of en-deavor are occupied today by these ambi-tious and practically trained boys, so it is not surprising that they should also enter the pulpits. Troop 42 of the Zion Lutheran Church, St. Louis, is distin-guished by being the first to develop aspirants in this direction. No less than six members of this troop are divinity students. This has aroused much inter-est and general approval from all who are interested in this powerful educational factor, the scout movement.

These six young divinity students arrived in St. Louis recently to spend their vacation at home. The elder two in their second year at St. John's College, Winfield, Kan., the other four have had one year at Concordia College, Milwaukee, Wis. They are earnest, thoughtful young men, bearing evidence of strength of character, and impress one at once as fitted in every way to face the intricate problems of life in their chosen career.

A. W. Muldner, who has been their scoutmaster for two years, an able, broad-minded leader, speaks of these young men as the high type of scout.

* * *

THE MEMBERSHIP of the Boy Scouts of America for the year 1924 reached a grand total of 925,358 men and boys. These men and boys were asso-ciated with 22,035 troops, 55% of which are affiliated with churches. More than 68% of the net increase of scout troops during the last three years has been in church troops. Some denominations have two and three thousand scout

troops affiliated with their local churches. Very few religious groups are without scout troops.

The Scout "Good Turn"

IN MANY parishes the scout troop is regarded as a valuable asset to the church in delivering its program of service to the community. An analysis of 574 troop reports, which include many thousand individual "Good Turns," discloses the following interesting data:

One hundred and nine troops reported distinct service to the church, such as levelling off the church ground, caring for the lawns and buildings, sewing up the carpets, mending hymnbooks, planting trees and shrubbery, shoveling snow, distributing literature, such as weekly church bulletins, church papers, etc., putting up church notices and sign-boards recruiting Sunday-school pupils, serving as ushers, pages and guides—and auto patrols for church and Sunday-school conventions; helping at church socials, bazaars; waiting on tables, etc., making special donations to church funds; making city-wide religious surveys for the churches; conducting aged, blind and crippled to and from the church services.

Other types of service closely related to the church "Good Turn" are as follows:

One hundred and thirty-five troops delivered Thanksgiving and Christmas baskets and toys to the poor of the parish, and children's institutions in the community. Twenty-five troops participated in the Near East campaign. Ninety-four troops assisted the Red Cross. Eighty-two troops participated in city-wide clean-up. Eighty-nine troops rendered various services to widows, orphans, sick, aged, blind and crippled, such as providing flowers, food, music and clothes—chopping wood, delivering coal and shoveling snow. One hundred and thirteen troops reported traffic duty, police work, and patrol and guide service. One hundred and sixteen troops cooperated with the soldiers in Memorial Day observances. Thirty-eight troops did special work in fire prevention and fighting forest fires. Forty-eight troops served as ushers at various public gatherings.

Each church and Sunday school should recognize the latent capacity for service in its Boy Scouts, and should assign to them whatever services seem to be most practical for them to perform. The possibility of correlating the troop activity and the scout "Good Turn," with the spirit and teachings of Jesus, as contained in the Sunday-school lesson lies entirely within the hands of the scoutmaster and the church troop committee, of which the pastor is a member. The boy's religion is not a thing which he recites as a creed, but is sure to be a program of action if it is of any vital consequence to the boy.

A Scoutmaster's Letter

IN MY work here as the Director of Boys' Work at Broadway M. E. Church, I feel that the scouts are one of the very best and strongest of all our organizations. We are very strict in regard to the standard fixed for our members and feel that it has been of great benefit to the individual members. Running all through the statements of the boys is the fact that they have been kept from evil ways and companions through the scout organization. We honestly feel that the scout work has done a great deal for the boys. And it has also been a great help to the church itself as

you will see in this list of work done by the troops:

"We give yearly $50.00 to the church as an organization, and our individual subscriptions amount to more than $100.00.

"Last year the scouts ran 1,008 errands for the church.

"We have three scouts on traffic duty near the building every Sunday morning. Just last Sunday they found and restored to his home a small child that was lost.

"Eight scouts were assistant teachers in our vacation school last year, and three of them will be head teachers this year, with about nine or ten assistant teachers all scouts.

"About 60 per cent of the scouts are members of the church. They fixed over 170 chairs for the church-school, and have charge of the literature for the school each Sunday morning. I feel that any church will be benefited by a scout troop. Could tell of many instances of individual lives in which a decided change has been wrought by changing the associations of the boy from his old crowd to the scouts."

The Church as Troop Home

THERE ARE some very definite reasons why the church is the best home for a scout troop:

First. The church can mobilize man-power of good moral character.

Second. The church has the confidence of the community as an institution of clean moral influence and an atmosphere in which boys should grow up

Third. Because of a man's loyalty to his church, we find that the troops connected with churches have a longer life, and a more constant leadership than any other type of troop. This statement is based on a review of a number of ten-year troops.

Fourth. The church will carry on with an individual from the cradle to the grave. Scouting serves a few years in the period of early and middle adolescence. This is a very vital period with a boy; but what are we going to do with him when he is through with scouting? Are we going to leave him stranded on a desert island in the sea? No. We want him to be a functioning member of the church. To help in this, we have made the home of the scout troop in the church building and our plan is to draw these boys to the church and engage them in the working program of the church.

Fifth. Another reason for relating the scout troop to the church is that the church must complete the program of religious education for its own Boy Scouts. The Boy Scout Movement cannot do this. The Boy Scout Movement may teach a boy "Whom to Believe," it will not teach him "What to Believe."

Sixth. The greatest reason for relating scout troops to churches is found in the basic need of our country for God-fearing men. Mankind has not yet discovered a way to develop and maintain a highly cultured society on any other basis than deep religious convictions and high moral sanctions. Scouting should help the church to make vital to boys an early and lasting appreciation of their duty to God.

Do not fail to observe

Mothers' Day and Mother-and-Daughter Week

Write to your State Council office or Denominational Board
for Programs, or send direct to the

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
5 S. WABASH AVE., CHICAGO

THE JUNIORS' SERVICES OF WORSHIP FOR JUNE

By Nan F. Weeks

Theme for June: Heroes for the Right

First Sunday: Great Heroes of Long Ago

AIM: To help the juniors to realize that heroes are not necessarily warriors, and that there is a heroism greater than the heroism displayed in war, a bravery which helps and blesses instead of killing and destroying.

As a preparation for this program, the different classes might, at a week-day session make posters depicting the several forms of heroism, or showing different heroes. It will add to the interest if each class keeps its plan a secret. One class poster might represent missionary heroes and heroines; another might show Bible heroes. Other classes might choose early martyrs, the Pilgrim Fathers, the heroes who gave us the Bible in our own language (Wycliffe, Tyndale and others.) If preferred each class might choose a country to which the early missionary heroes went. (See *Fifty Missionary Heroes Every Boy and Girl Should Know* by Johnston.)

PRELUDE (Instrumental): "June" by Tschaikowsky.

CALL TO WORSHIP:

Supt.: Praise ye Jehovah;
For it is good to sing praises unto our God.

DOXOLOGY.

PRAYER (Thanksgiving and praise).

HYMN: "Stand Up, Stand Up for Jesus."

FELLOWSHIP FEATURES:

Recognition of birthdays, new members, visitors, church attendance, honor classes and the like.

Announcements.

Recognition of world fellowship (missionary feature).

HYMN: "Brightly Gleams Our Banner."

OFFERING SERVICE:

Supt.:

Long years ago a young man went journeying along a country road. He was hurrying away from home because he had quarreled with his twin brother, and he was afraid that his brother might kill him. On and on he went, farther and farther from home until it grew dark and still and lonely, and he was very tired. Then with a big stone for a pillow he lay down by the roadside to sleep.

As he lay there looking up at the stars and thinking of his home and his father and mother, he felt very, very lonely and very far away from every one. He did not know that there is one Friend who is always very near no matter where we may be or how wrongly we may have acted. But when, after a while, the young man fell asleep, he had a wonderful dream in which God spoke to him and said, "I am with thee and will keep thee wherever thou goest." The young man, whose name was Jacob, was so happy over God's promise that he prayed and thanked God for being his ever-present friend, and he said "after this, I am going to give to thee, my God, one tenth of every thing that I have." (Genesis 28:22)

All this happened long, long ago, and in the hundreds of years that have passed since Jacob's dream and his promise, many, many people who truly love God, try to show their love by giving to him one tenth of all their money. Often we call it tithing.

Let us show our love to God by bringing our gifts to him now.

Collecting of Class Offerings.
Prayer. Hymn.

Saviour, thy dying love
Thou gavest me,
Nor should I aught withhold
Dear Lord from thee.
In love my soul would bow
My heart fulfil its vow,
Some offering bring thee now,
Something for thee. Amen.

SPECIAL FEATURE. (Brief stories of great heroes of the past, told by several juniors who have prepared in advance. If posters have been made by the classes they may be displayed at this time and their story told by the classes' representatives.)

DEVOTIONAL SERVICE.

Hymn: "Faith of Our Fathers."

Scripture: Hebrews 11:7-10, 23-25, 32-34.

Prayer: (Asking God to help each junior as (s)he tries to be brave and strong for the right, as were the heroes of long ago.)

Response (Sung or repeated softly).

For all the saints who from their labors rest,
Who thee, by faith before the world confessed,
Thy name, O Jesus, be forever blest,
Alleluia! Alleluia! Amen.

CALL TO STUDY.

Supt.: Teach me thy way, O Jehovah;
And lead me in a plain path.

LESSON STUDY.

CLOSING HYMN: "For All the Saints."

PRAYER.

POSTLUDE.

Second Sunday: The Greatest — Hero of All

Note: The Christian flag and pictures of Christ should feature largely in the decoration of the room.

PRELUDE (Instrumental): "Nazareth" by Gounod. (For simple arrangement see *Services and Songs for the Junior Department* by Josephine L. Baldwin.)

CALL TO WORSHIP: (See program for first Sunday.)

PRAISE HYMN: "When Morning Gilds the Skies."

PRAYER: (Lord's Prayer in unison while all remain standing.)

FELLOWSHIP FEATURES: (See program for first Sunday.)

DEVOTIONAL SERVICE.

Supt.: More than nineteen hundred years ago there lived the greatest Hero the world has ever known. So great and wonderful was He that angels came from heaven to tell about his birth.

First year classes: Luke 2:8-11.

Department: "O Little Town of Bethlehem."

Supt.: Because this great Hero was also a great King, men who were wise and wealthy visited him and presented him with costly gifts.

Second year classes: Matt. 2:11.

Supt.: We too, may honor this great Hero by bringing him our gifts. Let us present our offering to him now.

Collecting of offering by junior ushers.

Prayer: Dear Jesus, we thank thee that as the wise men of long ago honored thee with their gifts, so we too may show our love and our reverence for thee by bringing thee our offering today. We pray that thou wilt bless our gift, and that it may be used to help others to know thee and love thee. Amen.

Response: (Sung or repeated softly).

Oh help us, dear Jesus, to give thee
Not only our off'ring today,
But hearts full of love for the Saviour
Take us all in thy keeping we pray.
(*Special Songs and Services*, No. 2).

Supt.: What do we know about the Hero's boyhood?

Third year girls: Luke 2:40.

Third year boys: Luke 2:51, 52.

Supt.: This great Hero who dared to drive dishonest traders from the temple, who was unafraid on a stormy sea, who walked fearlessly on top of the waves, was always anxious to help the sick and the poor and the sad. We read of him that he "went about doing good." (Acts 10:38).

Hymn: "O Master, Let Me Walk with Thee" (One stanza).

Supt.: At last there came a day when jealous foes succeeded in capturing the great Hero. Bravely he faced the rulers and the angry mob, and bravely he went to his death praying for those who killed him, "Father forgive them, for they know not what they do."

Hymn: "There Is a Green Hill Far Away."

Supt.: But on the first glad Easter day Jesus rose from the dead, and he lives forevermore.

Hymn: "Jesus Shall Reign."

LESSON STUDY: (Introduced by quiet instrumental music).

CLOSING SERVICE:

Supt.: Today we have been talking and singing of the greatest of all great Heroes. Shall we, before we go from here, pledge our loyalty to him who is our Hero and our Saviour and our ever-present Friend?

Salute to Christian Flag:

I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and in love.

Hymn: "Stand Up, Stand Up for Jesus."

Prayer:

Dear Jesus, we are glad that thou dost want the boys and girls to be thy friends. Help us to be loyal to thee, and to try to be brave and

true like thee in all that we do and say. Amen.

POSTLUDE.

Third Sunday: Every-Day Heroes

NOTE: Pictures of modern missionaries, of firemen and soldiers, of life-saving crews and the like will help to carry out the thought of the program, and to strengthen the juniors' appreciation of everyday common place heroism.

PRELUDE (Instrumental): "Largo" by Handel.

CALL TO STUDY: (see program for first Sunday).

PRAISE HYMN: "Love Divine."

PRAYER.

FELLOWSHIP FEATURES: (See program for first Sunday).

HYMN: "Fight the Good Fight."

OFFERING SERVICE:

Supt.:

Along a country road a young boy was walking briskly when he met an elderly neighbor.

"Good morning, William," said the old man, "and where are you going so early in the day?"

"I'm going to the city, sir," the boy answered. I'm going to try to find some work to do, so as to earn some money to help my family."

"And what do you think you'll be able to do in the great city?" the old man inquired.

"I know how to make soap," said William.

"Well, good luck to you, my boy," the old man said. "Here are three rules to help you win success: First: Make the very best soap you can; second: Always give honest weight; third: Give to God one tenth of all that you earn."

"I'll try to remember and keep them all," said William as he bade the old man good-bye and went on toward the city.

He succeeded in getting work as a soap maker. He obeyed the three rules given by the old man, making the best soap he could, being honest and true in all his dealings, and, like Jacob of long ago, he gave to God one tenth of all that he earned.

That boy was William Colgate whose name is known and honored the country over. He was a real hero, true toward his fellow men and true toward God.

Shall we too be true to God by giving him a share of our money?

Collecting of Offering.

Prayer Hymn: (see program for first Sunday).

SPECIAL FEATURE:

Brief stories of some heroes of every-day life.*

DEVOTIONAL SERVICE (Introduced by quiet music).

Hymn: "Marching With the Heroes."

Scripture: (Deut. 31:6, 8.)

Prayer.

CALL TO STUDY: (See program for first Sunday.)

LESSON STUDY.

HYMN.

BENEDICTION.

POSTLUDE.

*Suitable story material may be found in *Fifty Missionary Heroes*, Johnston; *Ethics for Children*, Cabot; *World Stories Retold*, Sly; *Heroes of Every Day Life*, Coe; *The Secret of Achievement*, Marden (Chapter 6); *Stories for Talks to Boys*, Cheley (Chapter on Courage).

Fourth Sunday: Being Heroic Ourselves

PRELUDE (Instrumental) "Spring Song," Mendelssohn.

CALL TO WORSHIP (See program for first Sunday).

PRAISE HYMN.

PRAYER.

SALUTE TO THE CHRISTIAN FLAG (See program for second Sunday).

HYMN: "Fling Out the Banner."

FELLOWSHIP FEATURES (See program for second Sunday).

SPECIAL FEATURE (A Hero Story).*

OFFERING SERVICE.

Supt.: How did the wise men of long ago show their love and their reverence for Jesus?

Dept.: They fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

Supt.: How may we offer gifts to Jesus today?

Dept.: Jesus said, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Supt.: Let us show our love to Jesus now, by bringing him our gifts.

Collecting of Offering.

Prayer Hymn: "Saviour, Thy Dying Love."

DEVOTIONAL SERVICE.

Third Year Classes: Watch ye, stand fast in the faith, quit you like men, be strong.

Hymn: "Stand Up, Stand Up, for Jesus" (one stanza).

Second year classes: Suffer hardship with me as a good soldier of Christ Jesus.

Hymn: "Onward Christian Soldiers" (one stanza).

First year classes: Fight the good fight of faith.

Hymn: "Fight the Good Fight" or "The Son of God Goes Forth to War."

Prayer: We thank thee, our Father, that thou art our Helper and our Friend, and that thou wilt help us when we try to be brave and true. Make us strong to conquer evil temptations, make us brave enough to do right even when it is hard. Help us to be like Jesus and to remember that he is always near us. Amen.

Response: "In the Hour of Trial" (one stanza sung softly).

Supt.: Eph. 6:13-17.

CALL TO STUDY (See program for first Sunday).

LESSON STUDY.

CLOSING HYMN: "I Would Be True."

PRAYER.

POSTLUDE.

*Suggested story material: "The Knight of the Silver Shield," R. M. Alden in "*Why the Chimes Rang;" The Courage of Daniel*, Daniel 6:1-23; *Stories for Talks to Boys*, F. H. Cheley.

Tom Brown had been at boarding-school for more than a year when a new boy entered. The first night the new boy looked around the sleeping-room with its twelve occupants, and then bravely knelt by his bed and prayed. Several boys laughed and sneered, and one boy threw a slipper. Tom promptly threw a boot at the young tormenter. When the lights were out and the other boys were sleeping, Tom was still wide-awake. He recalled the promise he had made to his mother that he would kneel every night and pray to God. He thought of how he had broken that promise and had said to himself, "It will do just as well if I say them in bed where nobody will know to laugh at me." But little by little the prayer had been neglected, until at last it was given up. Now he became ashamed of his own cowardice, and resolved that in spite of ridicule he would kneel down the next morning and pray.

When morning came, Tom gathered all his courage and knelt by his bedside, and to his surprise two other boys besides George Arthur, the new boy, knelt in prayer. Because of the courage of one boy, they had conquered the coward spirit and been true to the right.—*Tom Brown's School Days.* (*Adapted.*)

I'm not ashamed to own my Lord
Or to defend his cause,
Maintain the honor of his word,
The glory of his cross.

—*Isaac Watts.*

Note: The hymns suggested in the above programs may be found in the *Hymnal for American Youth*, published by the Century Company.

TRAINING THE YOUTH OF THE CHURCH THROUGH CAMP CONFERENCES AND INSTITUTES

By O. G. Herbrecht

TO GIVE directness and clearness to our discussion may we set forth the *marks of a trained leader.* (1) A comprehensive and growing knowledge of the field. (2) A definite degree of personal skill of operation in the field. (3) The ability to plan and direct activities within that field. (4) A personality whose influence is decisive and at the same time congenial.

Toward the accomplishment of these four things, as objectives, the camp conference movement has sought to make its contribution.

Historical survey. Beginning with the Northfield, Mass., conferences, and the New Jersey Sunday School Association's Summer School of Methods, passing through experimental stages in the hands of the Y. M. C. A. and the Boy Scouts of America, the Camp Conference idea assumed definite form and permanency under the leadership of Mr. W. C. Pearce of the International S. S. Association, in 1912, with the establishment of the International Training School for S. S. Leaders. Thus far the idea, as promoted both denominationally and inter-denominationally, centered mainly around adults. In 1914, under the leadership of the Young People's Division of the International S. S. Association the idea of definite training for youth, on a youth plane, was introduced. From that time the growth has been rapid and the success phenomenal. During the summer of 1925 approximately 165 of such conferences were held—denominational and inter-denominational, with a total enrollment of about 30,000.

Types. The Conference is an enterprise conducted during the summer

season, for limited periods and for definite age groups. There are three main types: (a.) *The Extra-Church Type*, conducted by religious organizations interested in youth, and with a program largely built on recreational and rest lines, under a distinctly religious and moral atmosphere induced and maintained by a light schedule of study classes. (b.) *The General Denominational Summer Institute or Camp Type.* This is designed for young people of a certain denomination and presents something of *all* the work of that church, having, in connection, a rather loosely organized and administered program of recreation. (c.) *The Training Camp or Institute Type.* This type may be denominational or inter-denominational and is projected for specific training along some one definite line, such as missions, young peoples society, religious education, etc. Outstanding examples are the International Camp Conferences at Lake Geneva, in Wisconsin, Lake Winnepesauki, New Hampshire, and Geneva Glen, Colorado, where leadership in religious education is scientifically planned and administered, on the basis of the four-fold life program. In 1925 the American Youth Foundation Camps were organized in Michigan and New Hampshire, along the same lines. A number of states, notably Pennsylvania, New Jersey, Missouri and Iowa, are conducting enterprises on the same basis.

Means and methods used by camp conferences in making their contribution to the four leadership objectives.

To the knowledge objectives: (a.) A curriculum of lesson courses, either complete in one season or covering, as in the case of the International, a number of years. (b.) Program of observation, under skilled professional leadership. (c.) By student-practice in the materials taught.

To the personal skill objective: (a.) Program of student participation in the planning and administration of the camp program.

To the executive ability objective: (a.) By student form of organization and administration of camp affairs. (b.) By definite camp projects.

To the personality objective: (a.) Carefully planned and varied individual and group contacts. (e. g. Cottage and tribal system in International.) (b.) By youth's own rough and ready method of correcting snobbishness and unfriendliness. (c.) By an adult leadership, carefully chosen, for exemplary purposes. (d.) In training camps designed and patterned after the International model, by a system of careful personal measurements and prescriptions.

Results thus far. Not all results can be tabulated or expressed in language, but the following can: (1.) About 7,000 have passed through the International Camps since their inception. Of these 300-500 have entered professional Christian service. To this number must be added those who since the beginning of the whole movement, denominationally and inter-denominationally, have entered leadership ranks professionally. These will number thousands. As a by-product there are the countless numbers who have re-shaped their lives and taken Jesus as their personal Saviour. (2.) It is the opinion of the chief leaders that the Camp Conference movement makes its greatest appeal to the *volunteer worker.* The incentive to professionalism may begin there, but the courses must naturally remain too limited in scope and schedule to permit adequate professional training. When it is remembered however, that the bulk of Christian work in America is done by volunteer leaders, there is ample reason for the continued support and improvement of the summer camp idea.

The Appeal of the Summer Conference: (1.) *The Out-doors.* The change from the every-day. The inexplicable lure of nature. (2.) *Economy.* Average camp conference is an inexpensive luxury. (3.) *The Congenial Group.* Youth likes to mix with its kind. (4.) *The Charm of Local Atmosphere.* For instance, the very word "Geneva." (5.) The reasonableness of a *useful vacation.*

Some Suggestions with Reference to Choosing a Summer Camp: (1.) Distinguish between training camps and merely recreational camps. (2.) Do not expect the same results from both. (3.) If definite, rather than general training is desired, choose a camp specializing on that line of work. (4.) No matter how many young people you send to summer camps, always send *some* to a *specialized* training camp. (5.) Send only *leadership type* of young people to a *training* camp. (6.) Training camps are not reformatories. Don't send spiritual derelicts. (7.) Give preference to camps offering courses of more than one year. No definite training can be accomplished in two weeks. (8.) Choose camp on the basis of what it can do for your young people, rather than on the basis of denominational loyalty, expense and geography—unless all four of these agree. (9) Write into your church budget annually a definite amount of money to be used as scholarships to send young people to training camps and institutes. *[Editor's Note: Outline of an address given at the Birmingham Convention.]*

WHAT IS MISSIONARY EDUCATION

HOW

Can leadership be found and enlisted for missionary service?

Can missionary materials and methods be made most effective?

Mrs. E. H. Silverthorne, M. A., President, Federation of Woman's Boards of Foreign Missions of North America.

WHAT

Is the missionary message of Christianity?

Type of missionary leadership is most needed today?

Daniel J. Fleming, Ph.D. Professor, Columbia University

Corliss P. Hargraves, A. M. D. D. Secy. Dept. of Missionary Education of M. E. Church

Courses in missionary education are an integral part of the International Leadership Schools. For detailed statement write

International Council of Religious Education
5 South Wabash Avenue Chicago

HOW CAN IT BE MADE A PART OF EVERY LOCAL CHURCH

WHERE CAN WE GET BOOKS?

By Paul H. Vieth

BOOKS on religion, religious education, and kindred subjects are coming off the press so rapidly that the average reader finds it difficult to keep pace with the constant procession. A still greater difficulty confronts the reader who is not located conveniently to a public or college library, where copies of books may be borrowed. The expense of purchasing all the books which the pastor and religious education worker needs is prohibitive for most of them. It is also wasteful, for in many cases only small sections of a given volume will be desired by the reader.

For the information of those who are having difficulties along these lines we give below a list of the libraries in this country which render an extension service through which books may be borrowed without cost. While not all of the books which a given reader in this field will want to consult will always be found in these libraries, many can be secured. Information regarding regulations governing the loan of books may be secured by addressing the library nearest you. This list was compiled by the American Library Association, 86 Randolph St., Chicago.

The following library extension agencies are listed by states:

Alabama Division of Library Extension, Department of Archives and History, Montgomery.
Arkansas Free Library Service Bureau, State Department of Education, Little Rock.
California State Library, Sacramento.
Colorado Traveling Library Commission, Denver.
Connecticut Public Library Committee, Hartford.
Delaware State Library, Dover.
Florida State Library, in process of organization.
Georgia State Library Commission, Atlanta.
Idaho State Traveling Library Commission, Boise.
Illinois State Library, Springfield.
Indiana Library and Historical Department, Indianapolis.
Iowa Library Commission, Des Moines.
Kansas Traveling Libraries Commission, Topeka.
Kentucky Library Commission, Frankfort.
Louisiana Library Commission, Baton Rouge.
Maine State Library, Augusta.
Maryland Public Library Advisory Commission, 530 N. Charles St., Baltimore.
Massachusetts Division of Public Libraries, Department of Education, Boston.
Michigan State Library, Lansing.
Minnesota Library Division, Department of Education, St. Paul.
Missouri Library Commission, Jefferson City.
Nebraska Public Library Commission, Lincoln.
New Hampshire Public Library Commission, Concord.
New Jersey Public Library Commission, Trenton.
New York Library Extension Division, State Education Building, Albany.
North Carolina Library Commission, Raleigh.
North Dakota State Library Commission, Bismarck.
Ohio State Library, Columbus.
Oklahoma Library Commission, Oklahoma City.
Oregon State Library, Salem.
Pennsylvania State Library, Harrisburg.
Rhode Island Library Division, State Board of Education, Providence.
South Dakota Free Library Commission, Pierre.
Tennessee Division of Library Extension, Department of Public Instruction, Nashville.
Texas State Library, Austin.
Utah Library Secretary, Department of Public Instruction, Salt Lake.
Vermont Free Public Library Department, State Board of Education, Montpelier.
Virginia State Library, Richmond.
Washington State Library, Olympia.
Wisconsin Free Library Commission, Madison
Wyoming State Library, Cheyenne.

WHY THE CHURCH SCHOOL NEEDS A PROGRAM OF RELIGIOUS EDUCATION

Reasons set forth by the Arlington Avenue Presbyterian Church School, East Orange, New Jersey

By J. Madison Gathany

PERHAPS you have asked yourself in recent times such questions as these: What, after all, is the place of the church, the Sunday or church school, and the Christian religion in our modern civilization? Do we need these agencies in our community life? Just what are the church schools or Sunday schools in our midst doing for our sons and daughters, or attempting to do? Are they worth supporting? Would we not be fully as well off without them as with them? Is it the duty of parents to send their children to Sunday school?

These are vital questions. They are the sort of questions that adult members of the community have a right to ask and should ask of the church and the church school. The object of this folder is to throw light on these questions, and it is hoped that the issuing of it by the Arlington Avenue Church School will arouse a wider and deeper interest on the part of our community in one of its institutions of long standing and usefulness.

You, interested in the best for this community, are urged to read every word of this booklet with great care and to keep it for reference.

Are We in Danger of Losing Christianity?

CAN CHRISTIANITY perish from the earth? Or is it a matter of divinity that is imperishable? Are we in danger of losing Christianity? We are not if each individual in the community does his part. But Christianity, as democracy, is perishable. Religions, as civilizations, have come and gone.

Let us suppose that the generations now living read no American history at all. How much would the next generation know about American history and how much interest would they have in it? Let us suppose again that the next generation will be taught no American history at all, and such a procedure is kept up for a few generations, what will become of American history? What would happen to American patriotism? The answer is plain.

For much the same reason, Christianity and the teachings of Jesus are in danger of being lost, and this is the real danger to the rising generation and to America. Reliable information shows that barely half of our entire population is distinctly under the church's influence, or receiving religious instruction (in youth) of any sort whatsoever. The ignorance of the Christian religion and the ideals of Jesus in our so-called Christian America is appalling. The religious survey made last year right here in our own community showed that scores upon scores of young Americans are growing up, in our midst, without connection with systematic religious instruction. If a simple and fair test of the teachings of Jesus should be given to our own children, what would the outcome show, do you suppose? If this state of affairs continues what will the outcome be? Is Christianity losing out? If so, who is to blame?

The Moral and Religious Life of the Young

MANY COMMUNITIES are becoming alarmed, and justly so, at the lack of moral and religious interest shown by young people, and many parents are deeply disturbed as to the attitude of their sons and daughters toward the observance of law and respect for the sort of thinking and living that make for wholesome and useful citizenship.

It is well for parents and adult citizens generally to remember that the period of life most open to moral and religious influence is the public school period of life (which is also the Sunday-school period of life for many) and is exactly that period of life subject to great moral and spiritual perils. Judges of juvenile courts have testified time and again that the vast majority of young people who have gone astray morally have not been associated with the Sunday school and the church. Conversely, successful men and women in all walks of life testify that they owe much to the early influence of the Sunday school and church.

Is the home doing its part in helping preserve the great inheritance of odern civilization, namely, Christian-y? Or, through lack of interest, is the me unthinkingly aiding in the extinc-on of Christianity and the ideals of sus, and thus making it harder for the ns and daughters of the home to live e Christian life? Is the home of today enly interested in influencing children go regularly to the only agencies with definite program of religious instruction the Sunday school and the church? Is not morally and socially dangerous r parents to fail in this responsibility?

The Arlington Avenue church school as made provision for the religious in-ruction of children from three years age and up. Our school is eager to operate with parents in the religious struction of their children, and it be-eves that parents will do well indeed to ssociate their children with the church hool regularly from the age of three ntil at least the time of graduation from he public high school.

The program of religious instruction r the year has been carefully worked ut, as you will note. Will you aid in aking effective such a program?

Essential Facts

WELL-INFORMED people know the importance of the Sunday school nd the church in shaping and determin-g character.

The community without church in-uences for a period of years necessarily es backward and reverts to undesirable oral standards.

The Bible holds a unique and indis-ensable place in the social order, and no erson, educated or uneducated, can ford to be ignorant of its splendid achings.

The Christian religion is founded upon eals and principles that are essential successful and peaceful democratic ciety and right living.

Intelligent people know that all great society-saving movements depend upon education, and that the Christian religion is no exception. It must depend upon educational methods to propagate itself.

Fully sixty per cent of all additions to the church are known to have been brought about primarily through the efforts of the Sunday school.

Christianity can not perpetuate itself. It must be perpetuated by human beings, if at all.

If the religion of Jesus is to be preserved, it must be taught and practiced by those who accept its principles. There is no greater function of the church and the Sunday school than teaching the things that Jesus taught.

"The safety of democracy demands *intelligence* and *godliness*. *The world will never be safe for democracy until intelligence and godliness are the common possessions of the whole human race.*" Our community must learn how to make religious education efficient and practical. Our schools and our churches, intelligence and godliness, must march along together side by side if our civilization is to be preserved and our democracy remain Christian.

The Point of View

THE ARLINGTON Avenue Church School teaches the Christian religion primarily for its value to the life that now is—teaching it that citizens both young and old may be better neighbors; that righteousness, justice, good will and peace may reign in *this* world.

Our school is not interested in quarrels over theological doctrines and creeds. It exists to teach the ideals of Jesus in the words of Jesus and to create better human relationships. The school, therefore, does not believe in teaching religion as an end in itself, but as a means to an end—the end being the development of the right sort of character, right living, the spirit of service, proper attitudes toward society, and proper habits in society.

Those in charge of religious education in the church school believe in developing in young Americans in this day and age a reasonably intelligent and sane view of Christianity and the Christian life. To this end the teachers in the school make use of reliable and tested methods and of modern educational principles and practices; they also make use of the best that has been set forth in the field of religious education by leaders of fine Christian faith and scholarship.

The school has set up a standard of religious education approximating the standard of public school education. And the school believes that religious education should be measured now and then just as carefully as public school education should be measured. *In our school religious education is measured however fundamentally not as a basis of promotion, but as a means of self-measurement in religious thinking and as a help to further religious experience.*

The Arlington Avenue church school is of the opinion that parents and others in the community are entitled to know more fully just what the program of religious education is that has been laid out for the children and young men and women who attend the church school. And we believe that parents can and will more intelligently assist in the religious education of the younger members of the family if they know the aims and plans of the church school. It is for these reasons that this booklet is printed and publicly distributed.

In this great and vital enterprise—the religious education of our youth—the adult members of this community are cordially and urgently asked to cooperate, and we are confident that we will have the support desired and needed.

Editor's Note: The above is an extract from a booklet, and is given this wider publicity as an example for other churches.

CHURCH-SCHOOL DECISION DAY

By W. H. Main

MODERN evangelism must pay special attention to the conversion children. How often parents hold ck their children in this most import-t matter. Now, as never before, tention is being given to children. We e being taught how to dress, how to ucate, how to train our boys and girls. e must not forget the religious nature! ildren take to religious things in a ost natural way, and the mind of a ild is most receptive. Childhood is e most important period of life because is the formative period. Habits early come fixed, and in childhood God-ven powers are most sensitive. Our ssion is to take the child and change self-sufficiency into self-reliance, self-ll into a trained will, false ambition o a true ideal, temptations into means grace, selfishness to helpfulness, ckedness to goodness. The child-mind an interrogation point; it is philosophi-; it is easily molded; it is active and imaginative; it is heroic. Our business is to win our children to Christ. When our children are Christians, lead them to a confession of faith and into the church. How old ought a child to be before he joins the church? When he is converted!

Every young man and young woman of twenty-two years of age was twelve years old ten years ago. Not very profound, is it? But very important to remember. Ten short years from childhood to maturity. Eighty per cent of our converts come from those between the ages of 12 and 22. If sufficient emphasis had been laid upon this fact during the past ten years our task would be much easier. We have joyfully reported the number of adult additions, hardly realizing that the winning of adults is harder work, and that when won they have fewer years for Christian service.

Paul, when he thought of Timothy, suggested three stages of life. He wrote to Timothy: "From a babe thou hast known the holy scriptures." Again he wrote: "Let no man despise thy youth"; "Become thou a model of them that believe—in discourse, in behavior, in love, in faithfulness, in chastity." Again the apostle wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A workman who cannot be put to shame!

A gypsy boy crept close to Mr. Sankey and asked him to sing some more; and Mr. Sankey placed his hand on Gypsy Smith's head and said, "I hope some day you will preach the gospel." Molding Christian character is like making an angel out of a piece of marble; it is a difficult and slow process. We cannot begin too soon. Character forming is like the growth of an icicle; the character and color of each drop of water have a determining effect upon the whole. If

each drop be pure, the icicle will be pure and glisten like the diamond. If it be true that the greater and more complete the organism, the slower the process of development, then we need to begin on life as soon as life begins.

The Bible school is our great field of operation. Children take to religion in a most natural way. Youth is the springtime of life, the morning of the day, the bud opening into the flower. Our work is to take this force of youth and direct it, not suppress it. The great aim of the Bible school is to make Christians and lead Christians into church-membership. Perhaps our greatest trouble has been to establish the idea that the Bible school is a part of the church, the church at Bible study. If in some way we could link our pupils to the church, a part of our problem would be solved. Consider then the matter of linking the Bible school to the church.

We hear much about pedagogy and teacher-training and a graded system. Why not have a graded church system? Real evangelism is to conserve and preserve the natural powers of mind and body. The world spoils both. Real evangelism is to maintain the integrity of life and the beauty of character. Formation is better than reformation. The more one thinks of it, the more disgusted one becomes with the prodigal son, and the more one admires the elder brother, because he stayed at home and "minded his own business."

Real evangelism stands for long life, for self-control lengthens life. Real evangelism contends for a useful life until contented old age comes. It ought to be better and brighter until the perfect day, and then, the abundant entrance into heaven. Decision day in the church school should be preceded by evangelistic preaching, evangelistic teaching, personal conversation on the subject of becoming a Christian, and much prayer. There should be opportunity for a definite decision for Christ, and I know of no better way than "coming forward."—*[Editor's Note: Abstract of an address given at Birmingham convention.]*

VISUAL INSTRUCTION FOR CHURCHES

By J. O. Knott

EFFECTIVE teaching of any kind must get attention and hold attention. To do this requires the exercise of all our senses, but particularly of our ears and our eyes. Since it is estimated that eighty-five per cent of all we know comes through our eyes, and that the portion of the brain which responds when vision is being exercised is practically dormant when only hearing is involved, teaching that ignores the eye ignores the brain. When this Sahara barrenness in much of the biblical teaching today is placed side by side with the concrete and pictureful propaganda all about us, the church seems to stand on the rim of the desert looking upon the living green of the Nile delta. No wonder the movies so often empty the churches!

This demand for pictures in teaching is not a sign of a "kindergarten age," as some would have us believe. Even if it were, teaching must meet those to be taught upon a common level and use a common vernacular. But teaching by pictures is really going back to first principles. He who spake as never man spake, had not an actual "screen," but He had the actual picture; for He taught in the open and used what was before Him for illustration. If this was not convenient, He created a mental picture by a vividly told parable, so that in the end, the vision-section of the brain was more involved than even the hearing.

The greatest teachers of old testament times, the prophets, almost invariably resorted to pictures. The potter's clay, the hidden girdle, the roaring lion, the temple and the altar, anything which would attract attention and symbolize a message. Moses gave a very good illustration of a "movie" in his first appearance before Pharaoh.

* * *

TO MEET this demand for pictures as aids in teaching biblical history and principles, has called forth various kinds of projection devices.

The lantern, beginning with what was a mere plaything, has been evolved to where it brings the world to the classroom or the assembly hall. At first, the slide was poor and rudely colored. Now it represents the finest photography and artistic tinting. Originally, darkness was required to show pictures. Now, with daylight screens and powerful illuminants, pictures may be projected before almost any sized assembly, in the ordinarily subdued light of our church buildings.

There is no doubt that the moving picture is the most attractive and for some purposes, the most effective method of picture projection. So far, however, the best machinery and the best talent for making such pictures, are confined to the theatres, which reel out much trash along with worth-while stuff. The church has difficulty in securing reels which represent the spirit and truth of what the Bible seeks to teach. And if by chance, a reel is found which meets all requirements, it cannot always be secured when wanted. Costly apparatus, the necessity for licensed operators and fire hazard precautions, add to the difficulties. These will doubtless be overcome in time, but it is not yet.

In the meantime, science has presented the world with opaque-projection. It is not necessary to have a costly slide on glass or film, or even to pay heavy copyright royalties to be permitted to use the latest pictures in books or from current literature. Opaque projection gives access to every picture from photographs of masterpieces to the rotogravure section of our most recent dailies with their exclusive pictures of the unwrapping of the mummy of Tut-ankh-Amen. In point of timeliness the latter beats the Pathé Weekly.

Pastors and Sunday-school workers investigating modern projection equipment, will save time and avoid disappointment by remembering that opaque projection requires intense light and cannot be successful before large audiences except with a daylight scene.

A JAPANESE PAGEANT FOR BEGINNERS

By Kathryn M. Coventry

CHILDREN dress as Japanese. Japanese children come on platform and sit Japanese fashion.

Teacher appears with her little girl, a child dressed in red, white and blue costume.

FIRST CHILD: Here is our most honorable teacher and her little girl.

(*All jump up and bow.*)

ALL CHILDREN: Good morning, most honorable teacher.

TEACHER: Good morning, dear children.

AMERICAN CHILD: Good morning, dear little Japanese children.

ALL: Good morning, dear little Miss America.

(*All sit down Japanese fashion. Teacher at one end, facing children.*)

TEACHER: I have some pictures which little American children have sent you.

SECOND CHILD: Why did the little American children send us pictures?

TEACHER: Muriel will sing you a song which will tell you why.

(*Muriel sings any beginner's missionary song.*)

THIRD CHILD: I know, the American children want us to know about Jesus.

TEACHER: Let us look at the picture. Here is a story you know. What is it?

FOURTH CHILD: That is the story of baby Jesus.

Away in a manger, no crib for a bed
The little Lord Jesus laid down his sweet head.
The stars in the sky looked down where he lay,
The little Lord Jesus asleep on the hay.

TEACHER: What does this picture say?

FIFTH CHILD: This picture says, "Be ye kind one to another."

TEACHER: Here is one other picture. It tells about Jesus loving the children. Which story shall I tell you?

ALL: Tell us about Jesus loving the children.

TEACHER: William, will you sing the song you learned last week?

(*William sings "Tell me the Story of*

sus", *found in Hymnal for American* outh.)

TEACHER: A long time ago in the untry where Jesus lived, there was a mily, a father, a mother and three ildren. The three children were Mary, aul, and baby Ruth. This family had ard a great many stories about Jesus; w He cured a sick boy; how He made blind man to see; how He made a lame an walk. The children loved to listen mother telling these stories and when e had finished telling one they would y, "O, tell it again, mother." One day ary said to her mother, "I do wish aul and I could see Jesus sometime." Perhaps you will. He may come to is town soon," said the mother.

One day father came into the room here the children were playing and told em that Jesus was in the next town lling stories and helping sick people. he children were so excited they could ardly wait to get ready. Mother helped em to put on their very best clothes ecause she told them that Jesus would ke to have children look clean and sweet. hey soon were ready to start, father arrying baby Ruth and walking with other. Mary and Paul skipped on head. "I think Jesus would like flowers, elp me to gather some, Paul," said Mary. On the way Mary and Paul told other children whom they saw where they were going. These children would run home and tell their mothers and fathers. Soon there was a crowd of fathers, mothers, brothers, sisters, and babies on their way to the next town.

At last the town was reached but there was such a large crowd around Jesus that the children were sad because they could not run up and touch Him. They did try to push through the crowd, but some of Jesus' helpers said, "Go back, children, Jesus does not want you; He hasn't time to bother with you." The children turned away, but they heard Jesus say, "Let the children come here. I always have time for children." He opened His arms and smiled. The children came running up and gave Him their flowers. He put His arms around them and He put His hands on their heads and blessed them. The mothers brought their babies to Him and He held them also. The children were so happy and the fathers and mothers were happy, too.

That night, when Paul and Mary were at home, Mary said, "Jesus blessed us and put His hand on our heads. I love Him and I shall always tell others about Him." "I love Him, too, and I will help you," said Paul. Mother said, "We are a very, very happy family because we have seen Jesus."

SIXTH CHILD: I wish that His hand had been placed on my head.

SEVENTH CHILD: I wish that He had taken me in His arms.

EIGHTH CHILD: I wish I had heard Him say, "Let the little ones come unto Me."

NINTH CHILD: Jesus blessed all the children. I wish I had been there.

TENTH CHILD: I loved that story. Let's sing, "Jesus Loves Me" in Japanese.

ALL SING:

Wan Ya shiu Yesu
Wan Ya shiu Yesu
Wan Ya shiu Yesu
Wa re wu Ah e so."

(Taken from *Pilgrim Elementary Teacher*, used by permission of Congregational Publishing Society.)

TEACHER: Let us sing it in English, then we'll go home.

CHILDREN SING: "Jesus Loves Me."

TEACHER: Good-by, dear children.

CHILDREN: Good-by, most honorable Teacher.

AMERICAN GIRL: Good-by, dear Japanese Children.

CHILDREN: Good-by, dear little Miss America.

(*All march off platform, organist playing "Jesus Loves Me."*)

A MARION LAWRANCE BIRTHDAY MESSAGE

IT WAS a life-long habit of Marion Lawrance to send birthday messages to his intimate friends. One of these that brought comfort and help to many was called

My Shepherd's Flute

It was on a bright day in April, nineteen hundred four, on the road leading south from Nablus—Shechem it was called in Bible times. "Now Jacob's well was there." We were pilgrims—"Jerusalem Pilgrims" we called ourselves, for we were bound for Jerusalem to attend the great Sunday-school convention, and were making this last lap of the journey on horseback.

Our attention was attracted to a cloud of dust in the road ahead; then we saw a shepherd with his flock, and heard the faint low notes of his crude flute as he slowly led his sheep along. That simple shepherd's flute, which I bought of the shepherd that day, has taught me many a lesson and inspired many a helpful thought.

It brings me the message I want you to have on this,

Your Birthday Anniversary

This is what my flute says to me:
"How grateful you must be as the years come and go that Jesus is your Shepherd!
He knows you by name;
He leads you into safe places;
He seeks you when you stray;
He protects you from all harm;
He feeds you with proper food;
He rests you by the still waters;
He gave His life for you, and so
He is the Good Shepherd."

He Yet Speaketh

Is My Flute Saying That to You Today?

My birthday wish is, that you may be a shepherd to that flock you are leading, little or big, in your home, your class, your church, your business, your community; some very young—some older, but all very dear to you, and that the shepherd's joy may be yours all through this year, and the years that follow.

H. W. Baker puts into our hearts this song:

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His
And He is mine forever.

Where streams of living water flow
My ransomed soul He leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.

And so through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever.

—*Extracts from Marion Lawrance, a Memorial Biography, by his son, Harold G. Lawrance. Fleming H. Revell Company, New York. Price* $4.00. *Special offer with the* INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION ($2.00 *for one year*). **Both for only $4.00.** *Send orders to the International Council of Religious Education, 5 S. Wabash Ave., Chicago.*

YOUNG PEOPLE'S WORSHIP SERVICES FOR JUNE

By Park Hays Miller

Theme for the Month: Stewardship

First Sunday: Our Debt to God

PRELUDE: (Instrumental) "When Morning Gilds the Skies," No. 2.

CALL TO WORSHIP

Leader: In the abundance of thy lovingkindness will I come into thy house:
In thy fear will I worship toward thy holy temple.

Response: Let all those that take refuge in thee rejoice,
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
For thou wilt bless the righteous;
O Jehovah, thou wilt compass him with favor as with a shield.

HYMN: "Lord, Thy Glory Fills the Heaven," No. 33.

WORSHIP THROUGH SCRIPTURE

Leader: Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.

Class of Boys: Of old didst thou lay the foundation of the earth;
And the heavens are the work of thy hands.

Class of Girls: He watereth the mountains from his chambers:
The earth is filled with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth.

Class of Boys: When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet.

Class of Girls: Oh how love I thy law!
It is my meditation all the day.
Thy word is a lamp unto my feet,
And light unto my path.

Leader: What shall I render unto Jehovah
For all his benefits toward me?

Assembly: I will take the cup of salvation.
And call upon the name of Jehovah.

HYMN: "Lord of Heaven and Earth and Sea," No. 40.

PRAYER OF GRATITUDE: Led by four members of the school, appointed beforehand, thanking God for: (1) His gifts in nature; (2) His special gifts to man; (3) His providential care; (4) His grace in Christ.

WORSHIP THROUGH OFFERING: During the gathering of the offering let music of "Take My Life, and Let It Be," No. 166, be played, and have stanza four sung as a dedication of the offering.

RECITATION: Have one of the older boys appear on the platform, dressed as a vinedresser of Judah, and recite Isa. 5:1-7.

HYMN: "With Happy Voices Singing," No. 49.

LESSON STUDY

BENEDICTORY HYMN: "This Is My Father's World," No. 46.

Second Sunday: Our Possessions

PRELUDE: (Instrumental) "The Earth Is Hushed in Silence," No. 13.

CALL TO WORSHIP

Leader: This is none other than the house of God,
And this is the gate of heaven.

PRAYER: We reverence this place because we reverence Thee, our God and our Father, in whose name it has been built, and for whose worship it has been set apart. We would meet Thee here, so that this may be for each of us Thy house and the very gate of heaven. So fill our hearts with love and gratitude and holy thoughts that there shall be no room in them for anything which would separate us from Thee. We ask this in Jesus' name. Amen.

HYMN: "O Worship the King, All-Glorious Above," No. 35.

SERVICE OF SCRIPTURE

Leader: Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty.

A Boy: Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

A Girl: Upon the first day of the week let each one of you lay by him in store, as he may prosper.

A Boy: But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver.

A Girl: And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

A Boy: I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

Leader: Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

HYMN: "For All Thy Care We Bless Thee," No. 44.

REPORT: Through the proper committee, let a report be made concerning the various objects to which contributions are made during the year and the amounts, so that the members of the school may know in what work they are sharing through their gifts. This should not take more than three or four minutes.

PRAYER: Special prayer should be offered by some person appointed, asking God's blessing upon the various causes mentioned in the report and especially upon the gifts of the school to these objects, and upon the offering about to be received.

WORSHIP THROUGH OFFERING: When the ushers have collected the offering and present it in behalf of the school, sing the choral response, "We Give Thee But Thine Own," page 33 in the back of the hymnal.

RECITATIONS: By three members of the school. The first will recite I John 3:17, 18; the second, "Abou Ben Adhem," by Leigh Hunt; and the third Matt. 25:34-40.

HYMN: "Saviour, Thy Dying Love," No. 158.

LESSON STUDY

REPORT OF OFFERING: Give some concrete suggestion of what the amount of

The hymns used are found in the *Hymnal for American Youth.*

e offering for the day will accomplish.
EDICTORY HYMN: "When Thy Heart th Joy O'erflows," No. 213.

Third Sunday: Our Talents

LUDE: "O God, I Thank Thee for ach Sight," No. 10 (Instrumental, sung softly by choir.)
DER: Bless Jehovah, O my soul; nd all that is within me, bless his holy name.
EMBLY: Bless Jehovah, O my soul, nd forget not all his benefits.
OLOGY: See page 9, in back of ymnal.
YER: Thanking God, especially for ie powers with which he has endowed s.
MN: "Jesus Calls Us; O'er the umult," No. 128.
IPTURE DRAMATIZATION: By a class f older boys. Matt. 25:14-30. Have erses 14 to 19 recited as a prologue nd the parts of verses 20 to 30 acted.
MN: "Just As I Am, Thine Own To ie," No. 131.
OUP RECITATION: By boys and girls. Take My Life, and Let It Be," hymn No. 166; stanza 1 by a girl impersonating "Youth"; stanza 2, first two lines, by a boy impersonating a mechanic, nd the third and fourth lines by a girl mpersonating a herald or a missionary; tanza 3 by a boy impersonating a ing or ruler; stanza 4 by a girl repreenting the woman with the cruse of precious ointment. The hymn may e played during the recitation, or if lesirable the different parts may be ung instead of spoken.
ORY OR RECITATION: (May be omitted f time is too short.) Have some one ell briefly the story, "Where Love s, There God Is Also," by Count Tolstoy, or recite "How the Great Guest Came," from *Shoes of Happiess*, by Edwin Markham.
MN: "Rise Up, O Men of God," No. 218.
ORSHIP THROUGH OFFERING: With prayer of dedication.
SSON STUDY
NEDICTORY HYMN: "Master, No Offering Costly and Sweet," No. 206.

Fourth Sunday: Our Life Work

PRELUDE: (Instrumental) "Work for the Night Is Coming," No. 217.
LEADER: Jehovah is in his holy temple: Let all the earth keep silence before him.
RESPONSE BY ASSEMBLY
First two stanzas of "Holy, Holy, Holy! Lord God Almighty," No. 12.
SCRIPTURE: Read by one appointed. Isa. 6:1-8.
HYMN: "Hark! the Voice of Jesus Calling," No. 211.
SCRIPTURE RESPONSES:
Leader: And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he to his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.
Assembly: And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ.
A Girl: And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him.
A Boy: And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.
A Teacher of Girls: And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach.
A Teacher of Boys: And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision.

HYMN: "Lord, Speak to Me, That I May Speak," No. 208.
POEM: "Obedience," by George MacDonald. Will be found in *The World's Great Religious Poetry*, page 632.
SENTENCE PRAYERS: By members of the school appointed beforehand. Pray for God's blessing upon all who have gone out from the church into Christian service, upon any members of the church who are preparing for Christian service.
HYMN: "O Master, Let Me Walk with Thee," No. 205.
WORSHIP THROUGH OFFERING: The first stanza of "Master, No Offering Costly and Sweet," No. 206, sung softly by choir or by the assembly.
LESSON STUDY
BENEDICTORY HYMN: "We Are Come with Joy and Gladness," No. 207.

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PROPOSED INTERNATIONAL STANDARD FOR THE CHURCH SCHOOL

CERTAIN principles that have been determinative in the creation of the International Standard should be stated in order that the standard may be correctly interpreted and rightly used.

Governing Principles

Character of standards. Standards should be of such a character that an examination of a local school will reveal approximately the extent to which the school is actually producing moral and religious results. The "Ten-Point Standard," used in the past ten years, does not do this. The answers to the questions raised by the "Ten-Point Standard" are usually yes or no. This provides neither recognition for partial achievement nor incentive to further progress. The most obvious and serious defect in the "Ten-Point Standard" and other similar standards is over-simplification. The educational process is not simple and is not easily measured. The use of the simple type of standard inevitably means that the most important items go unmeasured.

Function of standards. Standards have at least two primary functions: (a) guidance, and (b) measurement. They should be useful as a means of guidance in that they state the requirements and conditions of approved educational practice. They should be valuable for measurement in that they include such a detailed statement of aims as to permit measuring with some degree of accuracy the degree to which these aims are being attained. As a means of measurement they offer a basis of worthy recognition to those who attain approximately to standard performance and assistance to those who fail at one or more points.

Life centered. Standards should center in persons and in Christian living rather than in organization and in materials and methods. Most of our standards in the past have been mechanical rather than vital; predominantly institution-centered rather than pupil-centered.

How this standard is to be used. Standards should be educational in their application. They are intended to promote continuous growth and achievement. Their use should be a means of training to those applying them. This implies that the best results cannot be secured without careful consideration and study. The standard should be studied and discussed in several consecutive workers' conferences before an attempt is made to use it. Both self-measurement and measurement by specially trained outside persons are necessary for the attainment of the best results.

Permanence of standard. Standards which are designed to define goals and measure religious growth are subject to revision as such growth actually takes place. No standard can remain permanently in use so long as progress and development continue in the field of religious education. It is proposed to revise this standard in the light of its experimental use during a period of two years. Even with such revision it is not assumed that it will continue in use indefinitely.

The Proposed International Standard

Meaning of the Term Church School as Here Used. The agencies of religious education, as well as methods, are at the present time undergoing constant change and development due to progress in religious education. As a result the term church school is used in various ways. (1) Frequently, for example, it connotes a Sunday school of the limited type prevailing in the past whose activities were almost wholly confined to one day of the week. It was for the Sunday school of this type that the former "Ten-Point Standard" was designed. (2) Increasingly the term is used to embrace the entire educational program of the local church, functionally developed, with only secondary reference to the form or forms of organization through which the program is administered. Thus used it includes not only what has been known as the Sunday school, but the week-day school of religion, the daily vacation church school, and other organizations. (3) Again, the term is used to connote an organized agency, growing out of and built up around the Sunday school which makes provision for both Sunday and week-day activities. This standard is designed for the church school in the latter sense. It does not specifically provide for the measurement of all phases of the educational program of the local church, but it does present the ideal of a program which includes a Sunday school session, but also reaches beyond it into the week, with an accompanying score card for its measurement or testing.

This proposed *International Standard for the Church School* has been approved by the Committee on Education of the International Council of Religious Education for experimental use only during a period of two years, under the direction of the Special Committee on Standards of the Committee on Education. Superintendents, pastors, and directors of religious education desiring to use this *Standard* experimentally, and willing to report results of such use, can procure copies from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, price ten cents per copy. Instructions as to scoring and blanks on which to make scores are included in the copies available for experimentation. As the proposed *Standard* appears in this issue of the JOURNAL, only the main paragraphs are given.

Aim. The ultimate test in religious education must always be the extent to which persons are learning to live the Christian life. The work of religious education should result in an acceptance of Jesus Christ, and a developing loyalty to Him as personal Saviour and Lord, in definite personal commitment to the Christian life as a member of the church, and in enlistment wholeheartedly in active, skilled service. Unless it does this, it fails to realize its great objective.

I. Learning to Live the Christian Life

The elements that make up the process of learning to live the Christian way of life may be grouped under the headings of worship, fellowship, service, study and personal commitment.

1. WORSHIP.

a. *Provision for worship.* Fundamental to the religious life is the experience of intimate fellowship with God. The church school should provide opportunity for development of the ability to enter into this fellowship. A period of worship of at least twenty minutes should be provided as a part of the Sunday session of the church school.

b. *Quality of the worship.* In order that the service of worship may be genuinely educational, the program should be prepared with care and conducted in a spirit of sincerity and reverence. The service of worship should have a central theme or idea and all elements should be in harmony with this idea and contribute to the development of it. It is essential that the leader should enter thoroughly into the spirit of the service and give himself unreservedly to it. All interruptions should be eliminated. Late comers should not be admitted except between the items and then only in a manner that will not create undue interference with the service.

c. *Pupil participation.* Worship should in all cases be by the pupils rather than for them, the service should not be a performance staged for the benefit of an audience, but should be participated in heartily by all. Leaders should especially

praying at the pupils or in their . but should endeavor to lead them nuinely social participation.

Gradation of materials. The pro- s for the worship service should be ed to the varying needs of the s. All hymns, prayers, responses ther materials should be well within omprehension of those using them hould express the pupils' own aspira- and needs. With increasing matu- he groups should advance from the elementary to the more adult ations and expressions.

Training. Provision should be for training in the elements, and s of expression, of worship. The s should be brought to familiarity new hymns, forms of prayer, and materials for worship. Special tion should be given to the interpre- n of these materials so that the ency to merely mechanical repeti- may be avoided. Opportunity for ing the materials of worship may be ided in the classroom work and in al meetings of the departmental ps, but in all cases should be care- separated from the worship service

FELLOWSHIP. Standing next in im- ance to communion with God is wship with one another. It is called in the second half of the "great mandment." The school should as a principal objective the cultiva- of these relationships.

As a characteristic of the general ram. The entire school organization program should promote the spirit llowship both within the school and he larger relationships of the church the community. Contests and com- ions that develop rivalry and ill- ng between classes, departments, or r groups should not be permitted. program of the school should not e it necessary that some must fail der that others may win.

Specific provision for social and ational life. As a means of promot- the spirit of social fellowship, as well iding in the development of a com- personality functioning through a ng body, there should be definite adequate provision for wholesome l and recreational activities as a part he program of the school. The ex- of the program will depend con- ably on the provision or lack of it e by other social institutions in the munity. Provision should be made definite programs for class and de- mental groups. All young people's ies should be adequately chaperoned, all social and athletic events should upervised.

SERVICE. Fellowship with God and wman involves service to humanity. school must give opportunity for ation in Christian service. The bers of the school should have ex- nce in efforts made for the welfare people of various social and racial ps at home and abroad.

Fact and adequacy of gifts and per- l service. Direct giving is much to referred to the raising of money by bazaars and similar schemes. Gifts should represent genuine personal sacrifice. The contribution should not stop with gifts of money but should include personal service. The class is the primary social unit in the school and should have its program of service. Each departmental group should have projects involving the effort of the group as a whole. Some projects should be carried on by the school acting as a unit.

b. *Pupil determination.* If there is to be genuine education in Christian service, the designation of the object to which the gift is to be made should in all cases be in the hands of the persons making the gift. They may act in the matter either directly or through duly elected representatives, but in no case should the designation of the gifts be dictated by the teachers or officers. Teachers and officers should endeavor to aid the pupils in choosing carefully, but should guard against final determination of choice. Decision should be based on ample information, and special care should be taken to furnish full information concerning conditions and needs of projects in mission fields to the carrying forward of which the honor of the church is pledged, before decision is asked.

c. *Character and worth of service rendered.* Education in Christian service requires that the pupils learn to participate in a wide variety of projects of helpfulness and secure practice in the evaluation of objects to be helped. The program should include efforts made for the welfare of people of various social and racial groups at home and abroad. The interest of the pupils should be primarily in social reconstruction rather than mere alleviation. Service rendered should have for its purpose and result the removal of causes of suffering and need and the establishment of conditions that will promote good living.

d. *Continuity.* Service should be continuous rather than spasmodic and should give evidence of the development of loyalty toward responsibilities assumed.

4. STUDY. The problems of the religious life call for instruction, study, and discussion. Decisions in ethical questions should be made only when the questions at issue have been carefully considered in the light of all available facts. An intelligent comprehension of the meaning of the Christian religion is important for the nurture of the finest spiritual life.

a. *Adequacy of time.* Both class and department periods should be of sufficient length to make possible fruitful work. Pupils of twelve years of age and upwards should have class periods of at least forty minutes. These requirements should be in addition to time spent in class business and similar activities. In the children's division there should be department sessions of thirty minutes.

b. *Gradation of materials.* We have available for inspiration and enlightenment not only the personal experiences of the pupils and their teachers but also the accumulated experience of the race. From these extensive possessions, selection must be made with reference to the special interests and needs of the particular group using the materials.

c. *Adaptation of materials.* Lesson courses are necessarily prepared for large groups of pupils. To be of the most value they must be adapted to the special needs of classes and individual pupils. The pupils' own experience and personal problems should be given consideration and textbooks used merely as means to ends.

d. *Purposeful approach to work.* There should be in evidence in the work of the school sincerity of purpose and persistence of effort in the search for truth on the part of both pupil and teacher. The pupils should really grapple with the problems involved in the classwork.

e. *Cultivation of open-mindedness.* Since the Christian life is concerned more with the improvement of the present and future than with the preservation of the past, earnest effort should be put forth for the cultivation of open-mindedness. The attention of the pupils should be directed to an honest study of the actual moral and religious problems of the day with the purpose of discovering the application of the ideals and spirit of Jesus to these problems. Particular attention should be given to the cultivation of sympathetic and tolerant attitudes towards persons. The teacher should endeavor to develop in the pupil the habit of trying to understand and respect people of varying opinions and points of view.

f. *Personal faith and belief.* Christian leaders have always attached very great importance to the achievement of personal faith and to content of belief. It does matter, and matters much, what a person believes. There is a body of essential Christian truth to be taught and learned. The personal faith and belief of our pupils will go far toward determining their aims and purposes and toward reinforcing right motives and creating strength for hours of moral testing.

5. PERSONAL COMMITMENT.

a. *Commitment to the Christian life.* Schools should make definite provision for bringing to a focus the entire educational program. Pupils should not merely know about the Christian way of life, but should actually and consciously adopt it. They should be brought to definite acceptance of Jesus Christ as Lord and Master. At least once each year the question should be made one of definite discussion in personal interviews with all pupils of junior age and up who have not brought their understanding of and attitude toward Christian life to the point of personal decision, acceptance, and open avowal.

b. *Identification with the church.* The development of participation in the life and work of the church is an educational task and therefore a responsibility of the church school. Personal decision and public confession of the conscious acceptance of Christ should be accompanied by definite acceptance of the responsibilities and privileges of church membership. The pupils must be led from the beginning to feel their membership not merely in

the school, but in the life and program of the church as a whole. The idea of church membership as something deliberately taken up at a definite time at or about the end of the junior period should not be allowed to imply that before that time the pupil is not a member of the church family. On the other hand the school should not fail to bring to definite consciousness the significance of this relationship. In many cases the pastor conducts a special training class for those about to make public declaration of their acceptance of the responsibilities of church membership.

II. Administrative Management of Pupils

1. Discovery and Enrollment of Pupils. The church school, in cooperation with other educational institutions, has responsibility for the complete Christian education of its entire constituency. The measure of its responsibility is then equivalent to the scope of its opportunity. It is not enough that the school should this year find itself

larger than it was last year; it must ask itself regarding the extent to which it is meeting the needs of its constituency.

a. *Knowledge of constituency.* There should be available an accurate list of the names of all persons for whom the school has responsibility. The record should contain the addresses of the prospective members and such other information regarding them as may be needed by the school in the development of its recruiting plans. Each person whose name appears on the constituency list should be placed in one of the following groups: (1) those who do or could attend the school sessions; (2) those of pre-school age; (3) those other than young children who are unable to attend the sessions.

b. *Enrollment of pupils.* Definite plans should be in operation for the enrollment of pupils. The school should aim to have in attendance at its sessions every member of the constituency who can be present.

c. *Attendance.* Regular and punctual attendance at the school sessions is essential.

2. Grouping and Promotion

a. *Grading.* Members of the school should be graded on the basis of their development and spiritual needs. Some schools follow calendar age exclusively, but this is not to be recommended. Careful consideration should be given to the pupil's physical maturity, school grade, and his week-day social groupings. Some person should have responsibility for continuous study of the grading of the school, and no pupil should be enrolled as a class member until assigned to the class by the superintendent of grading. Provision should be made for promotion based upon development and progress at regular intervals, at least once a year. In smaller schools the office of superintendent of grading may be combined with other responsibilities, while in large schools the person assigned to the task may need assistants.

b. *Department groups.* The recognized departmental groupings are cradle roll, beginners (kindergarten), primary, junior, intermediate, (junior high school), senior (senior high), young people, adults. Pupils should be organized into these groups for worship, service, and social life. In schools of fifty or less, under exceptional circumstances touching inadequacy of equipment, the beginners and primary may be combined into a single department. Similarly, the intermediate and senior or the senior and young people may be made into one group.

c. *Class groups.* For study, instruction, and discussion the pupils should be grouped into classes. With the exception of the beginners (or kindergarten) department there should be at least one class for each grade if the enrollment of the school permits. The size of the class should be determined by the age of the pupils, the ability of the teacher, the availability of separate class rooms, the character of the material equipment, and the nature of the teaching method to be employed.

3. Pupil Participation. In the entire administration of the school the spirit of democracy should be in evidence. With the increasing maturity of the pupils the leadership of the group should be gradually transferred to the membe acting directly or through their du elected representatives, adults participa ing as counsellors and teachers. definite beginning of pupil leadersh should be evident at least in the inte mediate department. Additional progre should be made in the senior depar ment, and in the young people's depar ment the group should be definite self-governed.

4. Provision for Non-Attendan Groups. The school has responsibilit not only for those who can and do atten its sessions, but for those members of it constituency who for any reason are n found in attendance. This group ma be divided into two sections.

a. *Children of pre-school age.* Th customary method of caring for membe of this group is by the organization of cradle roll. Care should be taken t make sure that the fundamental purpo of work with this group is the welfar of the group itself. Too frequently th chief interest seems to have been th swelling of the membership roll of th school. The mere existence of a crad roll will be of slight if any value. Th measure of its work will be the exten to which the school is helping to su round the children with genuinely Chris tian influences. The school's chief o portunity for helpfulness to childre of this age will be through the parent

b. *Persons other than young childre unable to attend sessions.* There is large group of people who because o home ties, vocational duties, or physic disability are unable to attend the scho sessions. Provision should be mad through home study classes, or som other form of extension membership t meet the needs of these people. Her again, care should be taken lest effor cease with the attachment of names t the register and collection of offering The members of the department shoul participate in the educational progra of the school.

5. Records and Reports. The scho should maintain a system of accurat records. While it is not desirable tha the system should be cumbersome or b weighted with unnecessary detail, it important that it should carry all th information required for the administra tion of the school in accord with thi standard. There should be a record o every pupil indicating his progress fo each year of his life within the schoo Reports should be regularly made b teachers and officers to the responsib board of the local church. Reports al should be made to the parents regardin the work of the pupils.

III. Leadership

It is possible for those who have ha experience to place the results at th disposal of others and so expedite th learning process. It becomes advisable therefore, to have leaders in the scho program. Some of these are leaders o organization and programs and are calle officers. Others give their time to th leadership of classes in study progra and are called teachers. Both office

d teachers should be skilled helpers, le to promote the learning process.

Spiritual Experience and Purse. The first requirement in the alifications of the leader will be personal, spiritual experience, and purpose. mong the marks of the teacher's devoon will be found regularity and punctuity of attendance at services of worip, class sessions, and workers' conferces. There should also be evidences of liability in the performance of committee tasks and other responsibilities, id especially in preparation for class ork.

Natural Ability and Attractiveness of Personality. A second requirement will be natural ability and activeness. Unless the leaders are able hrough winsomeness of personality to in the friendship as well as the respect the pupils their educational leadership ill be greatly hampered.

Definite Training for Specific asks. Definite training for the specific asks to which leaders are assigned hould be expected in all cases. Nothing ss than the Standard Training Course r its equivalent in specialized profesonal training should be accepted as dequate.

Provision for Growth. Teachrs and officers should not rest with reparatory training but should keep rowing. Each member of the school taff should complete in the course of the ear at least two units of credit in the tandard Training Course or be able to how the equivalent in personal reading nd in participation in conferences, conentions, and other sources of inspiraion and growth. Provision should be nade whereby each teacher and officer hould have opportunity for observaion of other work of the same nature.

Method of Appointment. Teachrs and officers should be reappointed ach year. Assignments should be made n the basis of qualifications for the task ather than on personal preferences. The interest of the pupils should be a greater consideration than the feelings of he individual teacher or officer. Ordinarily classes of pupils under eighteen hould be promoted to new teachers ather than continue under former teachrs.

Supervision. By supervision is meant the type of leadership that has for its purpose the improvement of the eaching work. Time spent in dealing vith administrative problems should not e included.

a. *For the support of the work of the eacher.* Teachers should not be left to vork in isolation, but should have the ympathetic support of competent supervisors. Each department superintendent hould be the friend and counsellor of he teachers of that department and hould share responsibility for decisions nade and policies adopted. The general fficers of the school should work through he department officer in supervision of he school program.

b. *For the improvement of the program.* While it is necessary to use a prepared urriculum, supervisors in cooperation vith teachers should not only feel free to rearrange, adapt, and substitute materials according to the special interests and needs of the pupils, but should consider such adjustments a matter of obligation. Important changes in curriculum material should not be made by teachers without consultation with the supervisory officers of the school. In making changes due attention should be paid to the relationship of these changes to the curriculum and program of the school as a whole.

7. Participation in Program Making. All teachers and officers should be enlisted in the making of the program of the school. Only as they understand and sympathize with the program can they cooperate successfully in its execution. Workers' conferences should be held at least monthly and should be distinct from meetings for the transaction of the school business.

IV. Housing and Support

While it is possible to do good educational work with meager facilities, and while excellent working conditions will not guarantee educational results, it is true that proper space and equipment are a great aid to good work. The best possible use should be made of present facilities, however meager, but definite plans should be made and determined efforts put forth for the acquirement of a modern educational plant. In the planning of new buildings or the remodelling of old ones, denominational departments of architecture should be consulted.

1. Space. The size of the building should be governed by the number of pupils to be cared for. The amount of space per pupil will depend on the use to be made of it.

a. *Worship.* Rooms used for worship purposes for departments above the primary should have a minimum of 7 1-2 square feet for each person. They should afford requisite freedom from interruption and should be of such a nature as to promote a worshipful attitude.

b. *Study.* For study purposes there should be a mimimum of 15 square feet for each person. Each department and class, at least above the primary, should be separated from all others by soundproof partitions. In case such separation is not immediately available, screens or heavy curtains should be used. Some schools lacking adequate classroom space for all pupils at one time have adopted the platoon plan whereby different sections of the school meet at different times. In this way the available space is used more than once.

c. *Social facilities.* Should be available for all pupils for social and recreational purposes. The extent to which such space is readily available outside of the church building should of course be taken into consideration. Space used for other purposes may in some cases be used also for these activities, provided it lends itself to this use and is not thereby unsatisfactory for other uses.

d. *Accessory rooms.* Adequate provision should be made for cloakrooms and lavatories. All accessory rooms should be kept thoroughly clean, and special attention should be paid to lighting and ventilation.

2. Equipment. Equipment should be usable and substantial. Individual chairs should be provided for class room work of all pupils. These should be of varying heights. Tables or wide-arm writing space should be provided for all pupils above the primary. Storeroom and cupboards under lock and key should be provided in each department for the safekeeping of books and equipment. Maps and books of reference are essential to good work.

3. Service System, and Upkeep. If the educational plant is to yield adequate returns, careful attention should be paid to its upkeep. All rooms and passageways should be kept clean and orderly and should be properly heated, lighted and ventilated. Lighting should be adequate to permit reading without strain in all parts of the room. Ventilation should be continuous and ample. Heating should be by central heating system, furnace, or jacketed stove.

4. Adequacy of Supplies. Few church schools have yet provided sufficient amounts of lesson materials, books of reference, and working materials. Materials of good quality should be provided in such quantities as will enable the church school to carry on its program without handicap. A minimum of approximately $2.00 for each pupil, based on average attendance, should be invested annually in these working materials.

5. Financial Support. The church school should be regarded as an opportunity for investment rather than as a

THE BABY ASLEEP
Sleep is the baby's best growing time.
Let the baby sleep
Alone in a quiet darkened spot
Where there is plenty of fresh air
Protected from flies and mosquitoes
In comfortable loose clothes-
never on feathers.

Used by courtesy of National Child Welfare Association, New York.

source of revenue. The local church should make provision in its budget for the entire running expense of the school. The annual school budget should be prepared, with care, well in advance. The budget should distribute the available resources through the departments, making sure that some departments are not cramped financially for the indulgence of others. There should also be a proper division of expenditures between the various activities. Full reports should be made of all expenditures and all books and vouchers carefully audited by duly appointed auditing committees.

V. Relationships and Correlation

1. Unity of Educational Program. The building of the Kingdom of God will not progress satisfactorily until the church recognizes education in the Christian life as more than a mere appendage to its work, as indeed the central element in its entire task. To this end, the entire church must be organized on an educational basis. A unified educational program for the membership and constituency should be made a matter of first concern in every church. Each organization within the church must work primarily not for its own institutional development but for the common end and purpose. Conflict of program and appeal between various organizations must be avoided. Correlation of the programs of the various organizations within the church is a vital necessity.

2. Relation to Church. The school in all matters of organization and program should recognize itself as the church engaged in specialized educational activities. The sympathy and active cooperation of the entire constituency is essential to the best work of the school. Definite means should be adopted for informing the constituency as to plans and programs of the school. Conferences between parents and teachers should be held regularly, in order that there may be consultation regarding common problems and plans. Each school should make provision for classes for parents in which the religious education of children is definitely taken up. Definite provision should be made for representation of young people on official church bodies.

3. Cooperation with Other Agencies. For the sake of the larger program and for the best interests of the local group itself, the school must work harmoniously with other educational institutions, not only within the local community, but in the larger groups. The school program should be correlated with other organizations promoting a fundamental program of religious education. The school should cooperate with its denominational board of religious education and the International Council of Religious Education and its auxiliaries.

THE TRAINING PROGRAM IN THE LOCAL CHURCH

By R. W. Gammon

TEACHER training classes do not spring into being full fledged; preparation must be made for their work or they will not succeed. First in the process of preparation is the cultivation in teachers or prospective teachers of a desire for training. The morale of most of our churches is so low in this particular that if it is proposed to organize a training class, those who should take the training are quite likely to assume the attitude that they know enough already. So a desire must be cultivated for a training class or else the plan to organize one falls on deaf ears.

To stir the desire for teacher training the church should have a period of stressing importance of religious education. Unless people have some realization of how strategic for the whole future of the life teaching is during the period of development, they will not care to take training. If we make them see that a consciousness of God, the development in a proper way of the sub-conscious mind, the formation of habits and memories that will help the individual to choose the right life are dependent upon teaching, we will get them to sense the importance of the work.

Two groups in the local church ought to take training for teaching. In most of our churches many of those now teaching have had little or no training. Each year the class of teachers now teaching should be maintained for at least ten weeks for an hour a week, and the morale of the church regarding religious education, should be kept high enough to bring into this class practically all the teachers of the church school. This work ought to be done with a definiteness concerning the beginning and the ending of the course and the giving of credit that would make it appeal to the teachers.

The other group is made up of the young people sixteen years of age and up. In many churches it has been found best to have this class meet at the church school hour. This group ought to be hand picked, and the work done should be of such high order that young people want to join the class. Teachers who know how to make the work interesting should be secured for both classes. The church should buy books and other helps needed, and should be willing to spend money to send its teachers to conventions, conferences, training schools, and to observe the work of religious education being done in other churches. Our work in religious education at present is suffering because we have not been willing to put real money into it. The class for young people might well be maintained throughout three years of regular church-school work. It could then cover not only the psychology and pedagogy needed, but do the Bible work and specialized courses as well. These courses should be standard so that credit can be given for them.—*[Editor's Note: Abstract of address given at the Birmingham convention.]*

WORSHIP IN A ONE-ROOM SCHOOL

By Mary Louise Woodson

CONDITIONS prevailing in many church schools, which make closely graded departmental worship an impossibility, give occasion for the consideration of ways of planning and conducting worship in the all too common one-room school. To be sure, many factors combine to complicate the worship problem, where the entire school must assemble and worship together—inadequate physical equipment, ill-suited materials, worshippers in whom is represented a wide range of age-interests, needs and capacities, and leaders often incapable of providing rich and fruitful worship training for such a group.

How, then, may we plan worship services, when all or practically all the school must worship in the same room? There is hardly a church school in which the beginners, and usually the primary departments, cannot be separated from the rest of the school for their services, though in some cases these departments must be combined. The fact that these departments, when with the whole school, can enter into the service of worship to such a limited degree, and that the presence of such very young children may become a disturbing factor, necessitates the provision of a room in which their services may be held apart from the rest of the school.

* * *

THE FOLLOWING suggestions are offered as feasible for the one-room worship program:

lan the service to meet the needs of majority of the group, presumably juniors and intermediates. There is m the tendency among church-ol leaders to center the one-room ship program around the interests needs of the adult members of the ip. This is unfortunate in view of fact that such procedure is likely ob the children and youth of their opportunity in the church program eceive training in worship. On the er hand, it has been found that lts are often able to enjoy and profit n the worship programs carefully ined to meet the needs and interests children and youth.

Dangers must be carefully avoided, olved in this plan of adapting the gram to meet the needs of the ma-ty. The too frequent use of hymns, yers and other materials which meet peculiar needs of nine or ten-year-s must be guarded against, for the son that the older worshippers—twelve and thirteen-year-olds—may olt against what to them appear be too childish materials of worship. is not easy to secure such a perfect iptation of materials that they will ctly meet the needs of juniors and ermediates at the same time. Care-preparation and skill are required the leaders of worship in order that vices may meet a variety of needs the same group of worshippers.

One of the earliest and most successful periments in worship designed for e entire group from the first grade rough the high school was carried out Professor Hugh Hartshorne. Al-ough the conditions were somewhat like the typical situations in the erage small church school, value may derived from quoting here a sample rvice planned to meet the needs of a de range of worshippers.

Theme: Gratitude*

Processional hymn—"Rejoice Ye Pure in Heart," Tune "Marion." (The school assembled in another building and marched in, singing, headed by the Principal of the school, the Chorister and the Choir of about twenty-four boys and girls.)

Lord's Prayer—Choir singing the Amen.

Still standing the school sang—Doxology—Tune, "Old Hundred." (This was explained to the children as expressing for hundreds of years the praise and gratitude of Christians.) The school was then seated.

The children bowed during the sentence by the Choir (sung softly)—The Lord is in His Holy Temple, Let all the earth keep silence before him. The school continued with heads bowed, and the leader said "Let us pray." Then followed

The Common Prayer—The Choir singing the Amen (The children learned this prayer either at home or in their classes.)

6. Hymn (school standing)—"We Plow the Fields and Scatter"—Tune "Dresden."

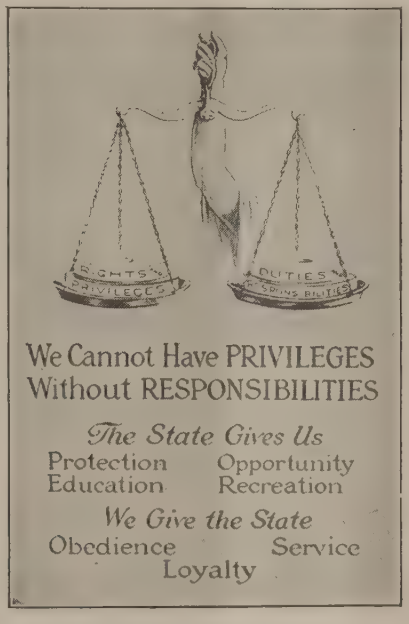
7. Story "What Bradley Owed" (adapted from H. T. Kerr, *Children's Story Sermons.*

8. Prayer (By the leader)—Choir singing Amen.

9. Recessional Hymn "God Is My Strong Salvation." Tune "Aurelia."

* * *

PLAN the service one Sunday for children, another for young people, another for adults, thus providing more specifically to meet the distinctive needs of each group. The classes may constitute the basis of the service. Beginning with the juniors and proceeding through the entire school, individual classes may assume responsibility for the planning and conducting of the worship services for certain Sundays. Where the school is large enough to have several classes in each department, the various departments may assume responsibility for the worship programs for individual Sundays, but preferably for a series of Sundays.



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There are advantages, as well as disadvantages in the use of this plan. According to Stowell, "the success of a service of worship depends so much upon the development of habits of attention, participation and response to certain given situations that a service which is constantly changing its character can never be very fruitful as an agency for training in worship." While this statement is true, the plan here suggested may not seriously violate the principle involved, for the services from Sunday to Sunday need not change so radically as to destroy their effect. The skeleton or frame-work may remain fairly constant, permitting as wide a variation as necessary within the materials to meet the needs of the worshippers.

For example, the theme for a month may be some phase of *Reverence,* and the frame work, including the order of service, the common prayer, if one is to be used, and the scripture, may be planned for the month with the theme and the group in mind. "With occasional exceptions, it will be found best to use one Psalm and one unison prayer for several Sundays or during the use of one theme. If the hymns used during the period in which one theme is pursued be selected from a narrow range, eight or ten, or fewer, and then not be used again for a long time, the effect is to give the impression of both familiarity and freshness."

The different groups in charge of the program for each Sunday may present the theme from a different angle, securing variation and appealing to a wide range of interest. Although this plan is not ideal, fruitful results in the training of childhood and youth to worship may result from its use.

Classes or departments having charge of planning and conducting these services should be carefully supervised. The leaders of those groups frequently do not understand the function of such services, and plan them as mere entertainment. Or, the group sometimes think it is a game of competition and each tries to surpass the other by having better innovations or "stunts." These dangers must be avoided by all means.

* * *

PLAN carefully the administrative features of the worship program. *First,* there is the question of what is the best time in the Sunday service to devote to the worship period. A service held at the beginning of the church school has the power to socialize and unify the group, and to prepare the minds of the worshippers to receive the lesson that follows. On the other hand, the worship period following the lesson has the power to clinch and crystallize in the pupils' minds the ideals and interests already stimulated. Worship then, if carefully planned and conducted, may serve to motivate conduct on a high plane in keeping with the lesson taught (though this suggestion does not justify or even imply the use of any uniform system of lessons for an entire school.)

Second, all extraneous elements should be eliminated from the worship services —announcements, miscellaneous speech-making and such other distractions that preclude inevitably either the atmosphere for, or possibility of the persistent and fruitful training in worship.

Third, the services should begin and end promptly, with the leader and assistants setting the virtuous example of punctuality and regularity in attendance.

Fourth, the various groups of worshippers may be seated together with the younger members in front and the adults in the rear, thus making for some degree of regularity in seating, and more especially helping the younger pupils to be seated to the best possible advantage.

**Worship in the Sunday School,* by Hugh Hartshorne, p. 137.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOL BUILDINGS

By Maxwell Hall

RELIGION, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." So runs the famous "Ordinance of 1787" (Article III) which sets forth in concise terms the conviction of the fathers that if public schools were established and maintained they would produce and develop these three great essentials to the public welfare, religion, morality and knowledge. Had they dreamed for one moment that the teachings of the Holy Scriptures would be the one subject to be banished from the class rooms while the literature of the pagan religions of antiquity would be studied and freely discussed it is doubtful whether they would have manifested so much enthusiasm for the public schools.

They would probably have been opposed to any plan whereby public education or any other function of the state would be controlled by constituted ecclesiastical authority but it is likely that they would have been even more strongly opposed to a system whereby pupils would be taught the beauties of the religions of the ancient Greeks and Persians but would have to go to a neighboring church to be taught the Beatitudes or the Twenty-third Psalm.

In discussing the use of the public school buildings for religious education there has been much careless comment about "the separation of church and state" as if the church were seeking to control the public schools merely because it has been ready to teach religion to pupils whose parents wished to have them receive such instruction.

The doctrine of the separation of church and state is not involved. The first amendment to the federal constitution sets forth the position of the American people regarding the relation between church and state, "The Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The people have taken a similar position in the smaller governmental units, namely that the state shall not seek to control the church and the church shall not seek to control the state. This is what the doctrine means and there are few indeed who would not have this dictum enforced.

It does not follow, however, that the people have wished to banish the ministry of religion from institutions under control of the state. Our national and state legislatures, our army and navy, and a multitude of state institutions of various kinds have chaplains as official ministers of religion and they have been free to proclaim Christian principles both in public address and in private conversation. Why then should the teaching of religion be banished from the public school, the one institution which offers the greatest opportunity for the cultivation of those virtues which rest upon religious conviction, and the development of national morality which, as our first president in his farewell address so well said, "cannot prevail in exclusion of religious principle."

It is not proposed that this instruction be made compulsory but that the parents of the pupils through the churches of the community be permitted to provide competent instruction in religion without cost to the board of education and that the school buildings be made available for this purpose. The Supreme Court of the United States in the Oregon case has recognized the wish of the parents as supreme in this matter, and where the parents wish to have the child receive religious instruction it is difficult to find any violation of the above principle of the separation of church and state if the school room is open to all faiths on equal terms for this purpose.

Public schools and other public buildings have been open to churches and Sunday schools in all parts of the country. There are thousands of country school houses scattered among all the states which are being used by rural Sunday schools every Sunday and no one seems to be objecting. If it is not a violation of an American principle to use a public school building for religious instruction on Sunday it is difficult to understand how it is a violation of an American principle to use them on other days for religious instruction if the parents and the board of education wish to have such instruction given.

A few states have constitutional or statutory provisions which have been interpreted so as to prohibit the use of public property for religious purposes. It is, of course, entirely within the sovereign power of the state to do this but in the absence of such provision the writer cannot find a syllable in the constitution of the United States which would interfere with the use of public property for such purposes provided those in charge of such property give their permission.

In some of the states at least there seems to be no obstacle. In Ohio for instance the attorney general says, "It is a question of policy, discretion and good judgment on the part of the board of education rather than a question of fixed law," and recent efforts of the opponents of weekday religious instruction in the public schools in the same state to secure an injunction from the common pleas court met not only with a decision which denied the injunction but with the statement of the presiding judge that "the plan was highly desirable in view of the present morals of many of our youth."

THE QUESTION as to whether it may be advisable in a given school district to use the public school buildings for religious instruction or propose to do so is entirely different and should be considered on its own merits apart from the question of legality if we are to avoid confusion.

In some communities experience has shown that it is more satisfactory for numerous reasons to give the instruction in neighboring churches and arrange to have the pupils excused from school for certain periods upon request of their parents so that they can go to the churches to receive the instruction provided. Churches are selected which are in close proximity to school buildings and have facilities which can be properly equipped as suitable school rooms. In the larger cities with cosmopolitan populations this plan has usually been found more satisfactory and also in some of the smaller municipalities. In a host of towns and villages and in some of the smaller cities it has been found much more practical and satisfactory to all concerned, parents and pupils, churches and school authorities, to have the instruction given in the school building by teachers employed by the churches for this purpose.

It is important of course to investigate first whether there are any constitutional or statutory provisions which would make the plan proposed illegal but in states which have no legislation to the contrary there seems to be no sufficient reason for withholding religious education from the school room where the board of education is favorable and the churches are prepared to provide it.

In Ohio six of the eight cities with a population of more than one hundred thousand including suburban towns have week day religious instruction. In all these cities the instruction is given in neighboring churches. In two smaller cities similar plans are in operation. There are at least forty other municipalities with the interdenominational type of week day school of religion including more than a dozen cities ranging in population up to forty thousand. In all of these forty places religious instruction is being given in the public school rooms and they appear to be well satisfied with the plan.

It has been urged that this action of the smaller cities and towns is making it more difficult for those who are seeking to provide week day religious instruction on public school time for the children in the larger cities. In the metropolitan centers it seems that the number of people who are opposed to the use of public school property for religious instruction is much larger than the number opposed to the use of public school time

nd the latter are seeking the support f the former by claiming that the use f public school time is but a step to the se of the school buildings for this pur- ose. In support of this claim it is said hat they point to the fact that in the owns school property is already being sed.

These people overlook the fact that onditions are very different. In the arger cities schools and churches are oth scattered throughout the city and here are few schools located very far rom some church. In the smaller cities he schools are scattered but the churches are often grouped together near the down own section and so far away from some f the schools that the transfer of pupils rom school to church would be quite mpractical.

They also overlook the fact that the use of school time and the use of school property are two entirely separate questions. Many school buildings, as has been shown, are being used on Sunday for religious purposes while on the other hand thousands of Jewish children in the larger cities are excused from school for days at a time to receive religious instruction. The request for the one does not in any way infer a desire for the other.

Granting, however, that this claim of the opponents of week day religious instruction does make the task of the leaders in the larger cities somewhat more difficult, there is another question to consider.

In most of these smaller places the cooperative interdenominational program of weekday religious instruction would have to be abandoned if the public school rooms were not used for this purpose. Moreover, it is not at all certain that these metropolitan opponents would be disposed to lessen their opposition if they were deprived of this weapon. Have the larger cities, therefore, the right to ask the smaller municipalities under the circumstances to give up the only practical plan which they have been able to work out when the public sentiment almost unanimously approves the plan? We must cooperate with one another, of course, but we must not be unreasonable in our request for sacrifice on the part of others. The state has left this matter for each community to decide for itself and it seems that the best interests of all the children will be served if we grant to each other the liberty to adopt for our various communities the plan which experience has proven will result in the best work being done.

* * *

NOW WHAT are the distinct advantages of the public school room as a place for religious instruction? The writer addressed this question to a large number of teachers, supervisors and local committee men, who are in a position to speak from experience and will attempt simply to summarize the answers received.

1. It makes religious education a part of the regular educational experience of the child, a part of his daily life, and not an experience belonging chiefly to a "holy place" and a "holy day." The parents also take it more seriously.

2. The atmosphere and equipment of the public school room make it easier to do real educational work and to maintain an attitude of reverence especially among pupils who have acquired the habit of disorder in the Sunday school.

3. There is better opportunity for cooperation with the public school teachers and correlation with the daily school work of the pupil. The teachers of the two schools can be much more helpful one to the other.

4. The problem of correct discipline can be solved much more easily and effectively.

5. A much larger percentage of the pupils are permitted to take the instruction and when it is not in the school building the pupils who do not receive it are largely those who are otherwise untouched by the influences of religion.

6. It is much more convenient for pupils, teachers and all concerned and saves a lot of valuable time in transfering pupils from one building to another. Parents often object to the additional exposure especially of the little children to the weather and the dangers at street and railroad crossings.

7. It is a great economy of expense to the people of the community by eliminating unnecessary duplication of cost of equipment, heat, janitor service, etc., without adding to the expense budget of the public schools.

8. In a great many cases the public school authorities decidedly prefer this plan. In a number of places in Ohio the school authorities have made it very clear that they were glad to have the teachers of religion come to the school room but they would not allow the pupils to be excused to go to some other building.

9. With all denominational aspects entirely eliminated including the building itself it is easier to teach the great Christian principles of human brotherhood and the fatherhood of God. Character building becomes the common concern of the teachers in both schools who are in a position to observe together the expression and development of those virtues which are essential to individual and social welfare and to build their programs of teaching accordingly.

EVANGELISM IN THE CHURCH SCHOOL

By Ezra Flory

EVANGELISM means the bringing of good news, and as such it has led to the discovery of new methods rather than to depend entirely upon emotionalism. In His great commission (Matt. 28:19, 20) the Teacher stressed two principal verbs—*evangelize* and *teach*. It included all that can be claimed by modern religious education so that a child may be saved early and become a part of the church without later having to be brought back "prodigal-like."

The church that loses this evangelistic spirit is doomed. While the Sunday-school is not a device for continuous nagging souls into the church, it has a vital part in bringing them to Christ.

Our objective is to make Christians and in order to do so we must believe there is a God and that He sent to us His Son.

If people go through the Sunday school without becoming Christians, teachers will be largely to blame; if they become Christians, it will be largely due to teachers who are the instruments. The kind of Christ we introduce depends upon how well we know Him.

Children desire to know about the heavenly Father as naturally as to know their parents. Young people desire sincere and earnest talks about religion. Lessons can be discussed in class but individual applications should be made privately.

Youth is the world's fresh start. Let us not bring to them the problems which confuse them. They need a vital Christian experience in early life as an adjuster to the problems which may assail them in later life. This age and that of adults should have the privilege of vivid applications of Christ's teachings to present day problems. The loss of adolescents from the churches is a challenge that we rediscover our way of bringing the living message of Christ to them.

One of the greatest Sunday-school workers of this country once met a supply minister at a railroad station and entertained him in his home. The minister soon asked, "What are you doing for the Lord?" Quick was the reply, "I am teaching a Sunday-school class." "Good," said the minister, "But how many of your pupils are Christians?" This struck home, for the teacher had never asked his class of fourteen-year-old girls about this matter. The teacher avoided the minister all evening. At last the minister retired. The teacher could not sleep. At a late hour he called at the door of the minister's room and confessed his awful plight. They prayed. The next morning the teacher stood before his class with his lesson helps. But he could not teach. Then he told them how unfaithful he had been to them and what an awful night he had spent. It was not long before every pupil became a Christian.

He who would lead souls to Christ must know human nature. There are "seasons of the soul," and a catcher of men must know how and when. Moral

and material adjustments are also necessary and will be made as occasion demands. In winning souls nothing can take the place of parents and home influence which is wholesome. Our program is incomplete without proper correlation here.

Many factors enter into a program of evangelism. There are the different levels of development, the general interest in Christ in the home, the attitude of the community toward the church, local sentiments and local coloring.

To accept Christ and to be able to dedicate one's life loyally to Him, one must know who Christ is. This involves adequate acquaintance with His essential teachings and character. Some of the teachings included in a program of evangelism will be: One, Lessons on kindness, honesty, obedience, helpfulness, cleanliness, recreation, community and world betterment; set in the teachings and life of a living Christ; two, lessons on great doctrines of Christ, concretely given—forgiveness, love, suffering, service, sin, eternal life; three lessons on temptation and happiness; four lessons on individual responsibility and life choices including the choice of Christ as a personal Saviour. A well balanced series of graded lessons will furnish adequate materials of instruction. Teachers and leaders will visualize lessons and adapt them to the ages taught. The emotional element in life will be wisely appealed as well as the dignity and worth of the Christian way of living. *[Editor's Note: Abstract from address given at Birmingham.]*

THE DAILY VACATION BIBLE SCHOOL

THE EXPERIENCE OF A VACATION SCHOOL SUPERVISOR

By Ruth Beeland

THE PEOPLE of the little town of Cochran could not imagine just what this church school was going to be. How could the children be interested for two hours and three-quarters each morning in a school of religion? Surely time would hang heavy on their hands!

But they went into it with faith, if not with understanding. They pinned that faith to their pastor. It was he who only a year before had persuaded them to grade their Sunday school, so that the little folks could have full time in their own departments. What an innovation that had been! They had not understood how the teachers could possibly "fill up" the whole hour. "They" included the teachers, who were nevertheless willing to try. And now these same teachers were finding that the time was more easily filled than stretched; for it fairly flew because they found so much to do. So they were willing to trust him again and to cooperate.

* * *

THEY UNDERSTOOD so little of the meaning of it all that they readily agreed to employ an outsider to plan and supervise. The pastor knew a young woman in another town who was interested in religious education and whom he thought capable of planning and directing their school. At his suggestion an invitation was extended to her the very first week in January. A long time ahead, it seemed; but she said she was glad, for she needed all of those months to get ready. She was as reassuring as the pastor. She had no fears of time hanging heavy. She knew that the school would be a success if only it were their school instead of hers. She was willing to map out courses for beginners, primaries, and juniors, to see that all needed materials were on hand, then to do anything that was necessary or desirable during the school term; but she let it be understood that the actual "putting over" was their job; that without a loyal, willing, and sufficiently large corps of Christian workers the school would fail to accomplish its purpose.

On that score she might as well have saved her fears. "Cooperation" was the keynote of the school. Never a more dependable or capable group of people worked together. All were willing to be directed and anxious to help, from the Sunday-school superintendent through the whole category of church organizations and individual members to the colored janitor. Interest was at a high pitch long before the date set for the school.

* * *

THE FIRST request from the supervisor served to intensify that interest. It catered to curiosity and made of many homes that might have been untouched original stockholders in the school. She wrote that she wanted everyone in town to begin saving wholesome magazines, especially those which contained good colored pictures. She said that they could use an almost unlimited number. She did not explain how, but they just wondered and followed. Anyone could help in so simple a thing as that, and the result was such a supply of magazines as any supervisor could wish.

* * *

IT WAS NO intention of the pastor to let this school which he had sponsored be a failure, not if carefully laid plans could prevent it. He arranged for a visit from the supervisor six weeks in advance of the scheduled opening of the school. The workers who had already been selected were called together. Plans were discussed and information exchanged. The visitor noted the building, the grounds, the equipment, the attitude and ability of the workers, everything in fact. Then she let her wants be known. She was not timid about calling for what she felt was necessary, though she wanted to be reasonable. There must be separate department rooms, pianos, playgrounds, tables. There must be a superintendent for each group, a good pianist for each, some one responsible for the play periods, two young girls to act as general secretaries and as keepers of handwork materials. The juniors must have songs from the *Hymnal for American Youth*, and since it seemed unwise to buy a supply just now, arrangements were made to have the words of selected songs typed and bound together with construction paper covers. She would lend all the other song books that were necessary for the primary and beginner pianists. Details were arranged very carefully and definitely.

* * *

AND DID everything work as smoothly as it sounds? Were there no

ugh places? Well, the peach crop ould not be accommodating, so the eople were more closely drawn to- ther by an enforced bit of cooperation. he peaches gave alarming signs of pening ahead of the normal season; herefore the dates which had been set nce January were going to cause much nconvenience to the school, making it ard if not impossible for several of the orkers and also for quite a few of the nior children to attend; for in this ction when peach packing time comes, verybody packs peaches. So during lay the intervening time was cut in alf by moving the date up from June 2nd to June 8th. The school must not ill through!

At nine o'clock on June 8th, eighty- ve children and fifteen adult workers ere ready to begin a school term. The rst day went wonderfully well, like lock-work without the monotony of a lock. The pastor beamed. The town as talking. The Sunday-school super- ntendent fairly soared. Next morning hirteen new pupils were on hand, sorry o have missed the first day. And the ame fifteen workers! Those workers ere the secret of the school. It is not o bad to have three absences in ten lays among fifteen workers, is it? Espe- ially when those three absences were xcused in advance? Before the end of he two weeks one hundred twelve chil- ren were enrolled, though they had hought that seventy-five would be wonderfully fine for a town and a church f their size.

* * *

NOW THE BEST part of the story is how those one hundred twelve hildren enjoyed that school, how much eal happiness they now have tied up with their church experience, and how much of the religion of Jesus Christ was put into their lives through worship, ong, story, and self-expression. Mothers nd fathers tell of their gratitude for the training that their children have received. At the closing exhibit and parents' party the pulse of the town was elt. The children could hardly be induced to go home that day. As for the pastor and his church, they feel that twenty-seven and one-half hours of intensive religious training is well worth all that it costs in effort and money, and that Cochran can not afford to let another summer vacation go by without a daily vacation church school.

* * *

MARY HAD been breaking her early habit of kneeling for her prayers before retiring," explained the mother to the pastor's wife. "She had been slipping into bed recently with once or twice an explanation that she could say her prayers just as well there. I've tried not to nag her about it, but I've been grateful as I noticed that since the day this daily vacation church school began, Mary's been kneeling beside her bed each night for her prayers."

The pastor's wife reported this bit of conversation to me and oh! how it thrilled me! In our junior department, I knew that not one word had been said about kneeling at prayer. That made it all the finer that a nine-year-old girl had been so impressed by our worship services and had been drawn so much closer to the Father and His Son through our programs and stories that she spontaneously reacted in prayer that was so conscious as to clothe itself in an attitude of prayer.

* * *

MANY MOMENTS of those two weeks were made happy by reports from mothers and fathers of what the school meant to their homes. If it had been one or two, one might have attributed these expressions to the tendency of folks to flatter each other. We are in general polite enough to like to make others feel good, especially those who we know are attempting to render a service. But it takes somewhat of a real stir to move to extravagant praise a solid little town with the dignity and tone of Cochran, Ga. One business man said in all sincerity, "This school is the greatest thing that has happened to Cochran in ten years." Of course that statement is dependent on the evaluation of influences, but it means all the more when one feels that it comes from a man who puts first things first.

And now that the school term is over and I am back in my home town, letters from the new-found friends keep me happy. Quotations from three letters will show you why.

The Sunday-school Superintendent writes, "I am certainly elated . . . and I hope to have another next summer." During the school his elation was manifest; he had expressed his opinion that the results of the undertaking could not possibly be measured, that it was the beginning of infinitely finer religious education for the charge.

This from a teacher is still better: "I am glad that I do not have to pay what the two weeks was worth to me and my juniors." And I am glad that I do not have to pay what this worker or any of the others meant to me. In them lay the secret of whatever success we had. A more loyal, cooperative, willing, and capable corps of workers I could never imagine. Their faithfulness made the school what it was. Each day before the session began we had a short devotional meeting in which these workers expressed in prayer their thanks for the privilege of helping in this which they considered great work." How could a school fail with such a spirit?

Yet the finest testimonial came to me only yesterday in a letter from a junior girl. She wrote, "I wish the Bible school was going on. I am learning the chapter in the Bible about 'Love.' I am trying hard to be a 'Knight of Service.' All of us are." If only the children have received the deep impressions that I feel have been made, all of us are more than repaid for anything that we put into the school.

I have not intended to brag in the message. I am happy, not because of accomplishments of my own, but because I was privileged to see some good work done in training children to know and to follow Jesus. My small part was a genuine pleasure, but I am very conscious that the thing was "put over" by these splendid church workers of the town, fired and upheld by the power of Christ working in them. The same happy results could be obtained anywhere where a band of Christians are inspired to fit themselves and undertake the work. So I write only to encourage others in intensive religious education projects. If you want a real thrill, start now to plan a daily vacation church school for next summer.

RURAL D. V. B. S. OF THE AMERICAN SUNDAY SCHOOL

By James McConaughy

THE BEST thing in the D. V. B. S. experience of the American Sunday-School Union in the summer of 1925 was the surprising way in which this work spread in its great field, which covers the rural sections of the whole United States.

For three summers we have been holding successful daily vacation Bible schools in rural schoolhouses far removed from churches. The work began in Minnesota. Last summer more than two hundred such schools were held in Minnesota, North Dakota, Montana, Iowa, Illinois, Michigan, Pennsylvania, Idaho, and Washington.

We have found that the best length for these schools in rural communities is two weeks. That permits an intensive work, which includes not merely the school itself, but house-to-house visitation during the afternoons by the teachers, and either Bible classes or gospel meetings for adults in the schoolhouse on two or three evenings of each week.

In the school itself we make Bible teaching central. Usually the schools are divided into two grades, primary and junior, although some schools included the intermediate grade, as well as a special class for those under the primary age. Each morning session has covered both an Old Testament and a New Testament lesson, memory work, Bible drill

on the books of the Bible and the location of passages, a chalk or object talk, and a missionary story.

Two special courses, one primary and one junior, giving full program and Bible lessons for each day, were tested out very satisfactorily last summer, and additional (second year) courses for both primary and junior, and a teachers' manual covering all phases of the work, are also ready for use in 1926.

The schools have been held almost entirely in country schoolhouses; some of them, however, in unused churches. Teachers, chiefly young women, were first secured through Bible training schools, but the supply from this source proving quite insufficient, institutes were held last spring to train other teachers, and this method will be used on a larger scale in 1926.

Many decisions for Christ both of young people and of adults, have been reported in connection with this work, and systematic plans have been carried out for following these up and training them for Christian service. In a number of places where it had seemed impossible to start a Sunday school before the vacation school was held, Union Sunday schools have since been in successful operation.

We find this work, in the form herein indicated, specially adapted to country communities, and we expect the summer of 1926 will see a far larger number of schools in operation.

The success achieved is due largely to the close supervision of the local Union Sunday-school missionary. He knows the fields, secures the use of the school-houses, enlists the local cooperation, provides entertainment in homes for the teachers from a distance, keeps in close touch with the work, himself often assisting, and is always on hand for the closing program, at which the community sees the fruits of the work.

THE OPEN COUNTRY DAILY VACATION BIBLE SCHOOL

By William E. Callahan

SOME OF THEM did not know what it was, others said it could not be a success, but eighty-four busy farm children and eight teachers came to the first open country daily vacation Bible school in northern Indiana. After the commencement program, given before a packed house, the enthusiasm which was very evident in the school was spread through the community, and a succession of future schools is assured.

There were five problems which had to be solved; teachers, finance, transportation of the pupils, location of the school, and adequate publicity. The latter three problems are to be found in any rural situation. Making explanations as brief as possible, this is how we met these difficulties:

Adequate Publicity

THE SURROUNDING country for a radius of four or five miles was mapped out and divided according to school districts. One member of the daily vacation Bible school committee was sent to each district where he called at *every* home, explaining the purpose of the school and keeping a card record of the reaction, the number and ages of children in the home, and the possibility of transportation.

Transportation

THIS DIFFICULTY loomed largest but really proved small. The families in some districts took turns about hauling all of the children from the neighborhood. Some older children brought their parents' cars and picked up other pupils on their way; some parents brought their own children; some children brought the old horse and buggy; some walked. There were no accidents or mishaps which caused absence or injury during the entire period of the school.

Location of the School

THE METHODIST CHURCH had five available rooms and gladly opened its doors to the school.

Teachers

ENTHUSIASTIC local teachers were used. Three seventeen year-old girls assisted with the construction work and recreation. A hired corps of instructors could not have done the work in a more satisfactory manner.

Finance

WITH NO RENT for the building, and with the service of local teachers, the total expense of the school, including the cost of construction material, awards, and books, was only $20.00. The free will offering at the final program more than covered it.

THE SCHOOL had a total enrollment of ninety-two, an average attendance of seventy-five-and-a-half, and a perfect attendance of forty-two.

THE ABOVE is a report of a two week Daily Vacation Bible School held in the open country, eight miles from South Bend, Indiana. It was sponsored by the Sumption Prairie-Maple Grove M. E. churches but was open to all and children of six denominations attended.

Because of the skepticism of the older people as to the worth or ultimate success of the school, the attendance the first two or three days was only about fifty. Later, rain or shine, it ran between 77 and 83. The construction work was displayed at the final program and much of it was sent to mission schools or poor children.

CHANGE IN CONDUCT THE TEST OF SUCCESS IN A D. V. B. S.

By Mabel Garrett Wagner

THE TEACHERS in the West Side Methodist Episcopal D. V. B. S. of New York City decided they would strive to center their stories, activities, and play periods in the whole school around the "Kingdom of Love" idea. The test of success was to be change in conduct.

For instance, there was a decidedly unchristian attitude of the junior girls towards the kindergarten. One junior girl remarked, "I fight my little sisters all the time." A suggestion was made that the girls give a party to the kindergarten. They made fancy caps, planned games, dressed a doll, prepared and served refreshments. During the party there was a Christian spirit of cooperation and love. Would this carry over? A week later the kindergarten teacher reported there had been a noticeable improvement in the disposition of the juniors. In connection with this project realistic stories about girls were used and also pictures and stories from the life of Christ.

"Don't go there—all Jews."

"He's a lazy 'wop,' why does he come?" Such traditional attitudes were frankly faced by the group. Activities such as cleaning up playground, building a sandbox, where all worked together, revealed weaknesses in such prejudices. Stories were told, and investigations made by the class to discover what we owe to Jews and Italians.

Helen: "I am not going to play games today, if Mary does, she always fights."

Helen, later, "Teacher, I tried and it worked. When we started to fight I went in to get a drink, and we haven't fought since."

Every play period was not merely recreation, but a chance for conduct control. A student council gave the children the responsibility for general conduct. Children went to the Bible continually for help in meeting problems. Worship services, class discussions, and stories were planned to meet particular difficulties. As far as possible the so-called handwork was a project initiated by the group and not mere making of things. And always the development of character was the supreme aim.

AN OF SUPERVISION IN THE CLEVELAND DAILY VACATION BIBLE SCHOOLS

By J. Quinter Miller

IRING the past two summers it has been a growing conviction with us supervision to be effective must be ght close to the individual school, ipal, and teaching staff. In order complish this, the principle of terri- l or "zone" supervision was adopted ll the denominations represented in council of religious education of the ated churches.

ne city was divided into three dis- s. Three supervisors were employed, terms of office beginning three weeks re the vacation schools opened. r to the opening of the schools they l the local churches in perfecting daily vacation Bible school organi- n, securing necessary equipment, overing and training teachers, pre- ng a curriculum supplement, serving nstructors in a two-day teachers' workers' conference, and assisting churches in planning their publicity canvass for pupils.

uring the school sessions the super- rs visited the schools according to a ematic schedule and conducted dem- rations of the various parts of the program in order that teachers might observe better methods of work. After visiting each class they held personal conferences with the teachers, discussing their individual problems and suggesting ways of improving teaching practice. Once each week, during the five weeks, a general conference for all of the vacation school workers was conducted by the supervisory staff.

The problem of selecting the best curricula material was solved by choosing what in the opinion of the superintendent and curriculum committee was the best text for each of the four departments, and issuing in mimeograph form a curriculum supplement. The supplement had as its purpose the providing of additional worship programs, Biblical and extra-Biblical stories, expressional activities organized around weekly projects, a weekly merger worship service, and a suggestive commencement program. In order to accomplish this, music, stories, pictures, and expressional ideas were gleaned from all available sources, mimeographed and made available to the head of each department in the vacation schools.

WHY CINCINNATI SUCCEEDS IN DAILY VACATION BIBLE SCHOOLS

By Ella King Wilson

THE SUCCESS of the sixty-two daily vacation Bible schools held in Cincinnati in the season of 1925, enrolling 5,405 children and employing 403 teachers, is due to the following facts: first, the committee in charge was appointed early and made early preparation; in fact, a year in advance; second, a committee of educational experts prepared the curriculum; third, one evening each week for six weeks was given to a teacher training institute; fourth, the whole community was served, reaching the towns and rural districts of several counties where schools were promoted, institutes conducted, and where financial assistance was given when necessary; fifth, a daily vacation Bible school pageant and demonstration given in Music Hall, the largest auditorium in the city, where was vividly told the story of the daily vacation Bible school work, practically one thousand children appearing on the stage; sixth, the cordial cooperation o the Federation of Churches the Hamilton County Council of Religious Education, the Y. M. C. A., and the Y. W. C. A.

Musings of a Collection Plate

By Charles F. Banning

QUITE a crowd here this morning. Wonder how many pennies I'll get when the offering is taken. It's funny how many folks who will pay a dollar for lunch or two dollars for a seat at a theater will piously get off that joke about the widow's mite. I am going to organize a union among the collection baskets and have a union scale, "Nothing under a nickel." I had a talk with the other baskets in the church office this week. They did not get any more than I did. It does not seem to make much difference whether we have a large or a small crowd. We get about the same. Of course, we cannot tell what is in the envelopes, but the congregation averaged less than four cents apiece in the loose offering last Sunday. Where could a crowd go and get as much in an hour and pay so little for it? The young people in the evening service do a lot better. They averaged over five cents apiece last Sunday night. A collection basket sees some funny things. Last Sunday one man was badly scared. He could not find a dime for quite a while, and thought he was going to have to give a quarter. I heard one man tell the preacher how much he enjoyed the sermon. I hadn't the heart to tell the preacher how much that fellow puts in the plate each Sunday. A stranger came in one day, and when they passed the basket along the seat, no one put anything in it, so he thought he was not supposed to, and put his offering back in his pocket. He had a quarter in his hand, too. One basket has been sick all week. A man dropped in a five dollar bill last Sunday, and the basket hasn't recovered from the shock yet. Sometimes I wonder what children think of me and the church and the preacher when their parents pay ten cents apiece for cigars, fifty cents to go to Keith's, and then give me a nickel on Sunday. I am glad the pastor has the children march out before the offering. I wonder if he does that so the children will not see what their parents give when the offering is taken. I notice most of the new members use envelopes and pay regularly. It makes a basket feel good when every member of a family drops in his envelope every Sunday. I think I'll suggest to the preacher that he have a testimony meeting some Sunday and let the collection baskets give their testimony. Some folks who will not make a pledge, but put their offering in the loose collection, might vote against such a meeting. Here comes Harry Schell and the ushers. Our week's work will soon be over. As usual, I suppose one-tenth of the folks will put in nine-tenths of the offering. Salvation seems to be free for some folks, but rather expensive for others.

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price

216 Metropolitan Tower, New York City

Incidents from the Philippine Islands

THE PIONEER Sunday-school Class is the name of one of the groups at the Los Banos College church. They have over twenty enthusiastic members. They are pioneers in the sense that Bible study is a comparatively new thing in the life of the people, and shedding the light abroad is also pioneering. But they are also pioneers in the organized Sunday-school class, their class being one of the very few classes fully organized according to standards. At Dumaguete one class has a very distinct "purpose." It is to read the Bible. Their motto is "Blessed is he that readeth," Rev. 1:3. A Chapter Secretary records in a book the number of chapters read during the week.

Rev. A. L. Ryan, D.D., General Secretary of the Philippine Islands Sunday School Union, and President of the Union Theological Seminary, Manila, will arrive about May 12 in New York on furlough with his family. The Seventh National Sunday School Convention was held in Manila February 3 to 7. Fifteen hundred were present at this service.

Teacher Training in Korea

AT A RECENT meeting of the Korea Sunday School Association it was voted that as far as possible the Association would undertake to send teachers to central places where Teacher Training Institutes were held, with the hope that at least one would be conducted in each Presbytery and District. Andong reports: The city Sunday schools are growing. One young man, who is a teacher, is in charge of all the extension Sunday schools in the city. The boys from the country who are attending the day schools are used as teachers for the extension Sunday schools in many cases.

Progress in Spite of Difficulties in India

THE *INDIA SUNDAY SCHOOL JOURNAL* states that in India there are at least 14,830 Sunday schools, 22,275 teachers and 560,875 pupils. Rev. A. G. Atkins is the General Secretary of the India Sunday School Union.

Sunday School Council of Victoria, Australia

UNDER THE supervision of the Council of Victoria, Teacher Training Classes have been held at suburban centres, and a correspondence course conducted on behalf of country teachers. The Council at present is being reorganized, and an effective program of work has been mapped out. This will include Teacher Training Institutes and classes in the suburbs, correspondence courses for country teachers, an important Sunday-school exhibition and pageant.

Itinerary of Dr. Landes in South Africa

DR. W. G. LANDES, General Secretary of the World's Sunday School Association, is spending three months in carrying out a deputation trip in the area of the South Africa Sunday School Union. The dates and places announced by John G. Birch of that Union are:

Cape Town, March 30 to April 7; Port Elizabeth April 10 to April 16; Grahamstown, April 17 t April 18; Cradock, April 20 to April 23; Kimberley April 24 to April 26; Pretoria, April 28 to May 3 Witwaterstrand, May 4 to May 9; Bloemfontein May 11 to May 12; Ladysmith, May 14 to May 15; Pietermaritzburg, May 15 to May 17; Durban May 19 to May 24; by motor through Native territory from Durban line to Queenstown, May 26 to June 3; Queenstown, June 5 to June 6; King William Town, June 8 to June 10; East London June 10 to June 14; Lovedale, June 15 to June 17 Port Elizabeth, June 17 to June 19; Uitenhage June 19 to June 20; Oudtshoorn, June 22 to June 24; Stellenbosch, June 24 to June 25; Cape Town June 25 to June 30.

Mrs. Landes who accompanied her husband on the long journey to South Africa will not travel with him to all the places in the interior but will remain meanwhile in some of the coast cities. References to the experiences and results of the journey will be given in later issues of the JOURNAL. The Landeses will return to New York in August.

European Secretaries Visit Great Britain

THROUGH arrangements made by James Kelly of Glasgow, Field Secretary for Europe of the World's Sunday School Association, John Victor, Secretary for Hungary, and Rev. A. Novotny, Secretary for Czecho-Slovakia, were in attendance at the annual meeting of the British Committee of the World's Association at its meeting recently held in London. Mr. Kelly is Secretary of that Committee and also General Secretary of the Scottish Sunday School Association which was host to the World's Convention when it met in Glasgow in June, 1924. The meeting was held in Christ Church, London, and the pastor is Rev. W. C. Poole, Ph.D., D.D., President of the W. S. S. A.

A SPRING PAGEANT FOR PRIMARY CHILDREN

By Jennie Linton Carter

IN MEMORY work with primary children, the seasonal arrangement of Bible verses is often very effective. Much zest is added to the memorization if the children have a little playlet or pageant to which to look forward as a climax of the drill work of each Sunday. As a result of this conception the following spring pageant was developed and used as the contribution of the primary department in the program of Children's Day.

Cast of Characters

Nature (A senior girl)	South Wind
Child	Showers (any number)
North Wind	Grass (at least four)
Light (with or without Sunbeams)	Flowers (any number)
	Trees (several)
	Birds (several)
	Children (at least ten)

NOTE: The Prologue and Epilogue are given off stage by a good reader.

Costumes

NATURE: A very simple old-fashioned dress of pale green with large soft white hat tied on with black velvet ribbon. The idea is one of quaintness and simplicity.

CHILD: White muslin dress, short-waist, puff sleeves, long many ruffled skirt; white stockings, black slippers; large white hat with long black velvet streamers.

NORTH WIND: Narrow streamers of No. 13 gray Dennison paper sewed to a gray cheesecloth foundation slip and streamers behind from a silver paper headband.

LIGHT: Golden-haired girl in bright yellow cheesecloth slip. This is simply a square with a hole cut in the center for the head to slip through. A fan-like headdress held on by a shining gold band.

SOUTH WIND: Girl dark and rosy. Costume same as North Wind, using a warm pink lavender.

SHOWERS: Girls in blue lavender slips, same design, with fringed edges. Paper skull caps to match.

GRASS: Boys in khaki over-all suits covered with rows of fringed green crepe paper sewed on. Caps to match.

FLOWERS: Girls in light green cheesecloth slips, same design, with flower caps representing the rose, lily, jonquil, etc., and each carrying an armful of flowers.

TREES: Boys in dark green cheesecloth

slips, hanging to the floor. A wreath of leaves about the head.

IRDS: Any number. Swallow, blue slip with patch of rose on breast, fringed blue crepe paper fastened to shoulder and wrist to represent wings when arms are raised. Robin, redbird, sparrow, etc. varying in color scheme only. Caps to match.

HILDREN: All in white, if possible.

Stage Setting

THE SIMPLEST stage setting is a background of gray curtains which ill bring out the colors. In the center out half way back a box covered with own cloth or paper.

Music

"Lord of the Sunlight;" "God Sends is Bright Spring Sun;" "All things right and Beautiful."

USICAL PRELUDE: Mendelssohn's "Spring Song."

ROLOGUE: (*To be given slowly off stage as Nature and the child come upon the scene. Action in pantomime to suit the words.*)

And Nature, the old Nurse, took
The child upon her knee,
Saying; "The world is a story book
Thy Father hath written for thee!"
(*anon*).

ATURE: (*Speaking to the child.*)

He hath made everything beautiful in its time

Awake, O north wind; and come, thou south;
Blow upon my garden, that the spices thereof
May flow out. ~~Let my beloved come into His garden.~~—*S. S. 4:16.* (*Soft music through this speaking*)

NTER NORTH WIND: (*The music becomes louder as the North Wind comes whirling, twirling in, becoming very soft as she speaks to Nature.*)

The North Wind driveth away rain. —*Prov. 25:23.*

ATURE: (*Replies after the North Wind takes her place back of Nature to the left.*)

Lo, the winter is past; the rain is over nd gone.—*S. S. 2:11.*

The darkness is past.—*1st John 2:8b.*

NTER LIGHT: (*May be accompanied by six Sunbeams part in pale yellow and part in orange. They come tripping in to any little Sunbeam lilt.*)

Truly the *light* is sweet, and a pleasant ing it is for the eyes to behold the sun. -*Ecc. 11:7.*

(*Takes place behind Nature and child so shine down upon her. Sunbeams, ree on a side, orange next to Light, yellow xt, then pale yellow.*)

NG: "God Sends His Bright Spring Sun."

NTER SOUTH WIND: (*The South Wind comes in more quietly, slowly waving the arms and from this time on is the messenger bringing the glad tidings of spring.*)

The wind bloweth where it listeth, and ou hearest the sound thereof, but canst ot tell whence it cometh, and whither it oeth. (*Whispering to mother nature*). ear the word of the Lord.

NTER SHOWERS: (*Any appropriate raindrop song. If more than three children*

Used by courtesy of the National Child Welfare Association, New York

are used, divide them in groups one, two, three to give the lines. After the giving of the lines continue the music until the groups are placed, No. 1 at left, No. 2 at right, No. 3 behind Nature.)

1. I will case the shower to come down in its season; there shall be showers of blessing.—*Ezekiel 34:26b.*

2. He will come down like rain upon the mown grass.—*Ps. 72:6.*

3. Who giveth rain upon the earth, and sendeth waters upon the fields.—*Job 5:10.*

SOUTH WIND: (*As the music continues the South Wind glides gently about listening until she receives the message which she delivers to Nature.*)

Again the word of the Lord came unto me:

ENTER GRASS: (*Swaying back and forth with the wind. They drop down on the floor making a carpet of green at Nature's feet, then give the lines in unison.*)

1. The tender grass showeth itself, and herbs of the mountains are gathered.—*Prov. 27:25b.*

2. But if God doth so clothe the grass in the field which today is, and tomorrow cast into the oven; how much more shall he clothe you, ye of so little faith?—*Luke 12.28.*

SOUTH WIND: (*Action same as previously.*)

Thus saith the Lord: Behold!

ENTER, THE FLOWERS: (*From all directions they come smiling and waving their arms. As music stops, in chorus they give No. 1. Then the Rose lays at Nature's feet her flowers, giving No. 2, followed by the Lily and the Wild Flowers. The music continues and the Flowers scatter all over the stage.*)

1. The flowers appear on the earth. —*S. S. 2:12.*

2. I am the rose of Sharon and the lily of the valleys.—*S. S. 2:1.*

3. Consider the lilies, how they grow; they toil not, neither do they spin; yet I say unto you, even Solomon in all his glory was not arrayed like one of these.—*Luke 12:27.*

4. All flesh is grass, and all the goodliness thereof is as the flower of the field.—*Isa. 40:6.*

SONG: "Lord of the Sunlight."

SOUTH WIND: (*Repeating Action.*)

Then came the word of the Lord, saying:

ENTER, THE TREES: (*Music more stately, trees slowly swaying first to left then to right. They take positions each just back of a flower. Lines are given by groups or by individuals one after another.*)

1. Then shall the trees of the wood sing for joy before Jehovah.—*I Chron. 16:33.*

2. An Jehovah God planted a garden . . . And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food. —*Gen. 2:8, 9.*

3. As the apple tree among the trees of the wood.—*S. S. 2:3a.*

4. The trees of Jehovah are filled with moisture. . . . Where the birds make their nests: ~~As for the stork, the fir-trees are her house.~~—*Ps. 104:16, 17.*

NATURE: (*Music triumphant with all volume Nature's voice can stand.*)

Mountains and all hills;
Fruitful trees and all cedar;
Let them praise the name of Jehovah.
—*Ps. 148:9, 13.*

CHILD TO NATURE: (*Music ceases.*)

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose brow snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.
—*Joyce Kilmer.*

SOUTH WIND TO MOTHER NATURE: (*Music resumed. Action as before.*)

Thus said the Lord unto me:

ENTER BIRDS: (*The birds come flapping their wings, on tip toes as if flying. When they are in position, each near a tree, in unison they give No. 1. Then the sparrow speaks, and then the swallow.*)

1. The time of the singing of birds is come.—*S. S. 2:12.*

2. The sparrow hath found her a house.

3. And the swallow a nest for herself, where she lay her young.—*Ps. 84:3.*

SONG: "All Things Bright and Beautiful."

SOUTH WIND TO AUDIENCE: (*Action as before but advancing and leaning toward the audience, speaks.*)

Hear this, all ye people: give ear, all ye inhabitants of the world: Both low and high, rich and poor, together.

ENTER BEGINNERS: (*Children approach from all sides, tripping lightly. In unison.*)

Suffer the little children to come unto me; forbid them not; for to such belongeth the kingdom of God.—*Mark 10:14b.*

NATURE: Lo, children are an heritage of Jehovah.—*Ps 127:3*

EPILOGUE: (*Off stage.*)

The year's at the spring
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God' in his heaven—
All's right with the world!
—*Robert Browning.*

VACATION SCHOOL PLANS SUMMER OF 1926

The Following Responded to the Journal's Inquiry

NORTHERN BAPTIST CONVENTION

The Northern Baptist Convention, through the American Baptist Publication Society, will promote vacation church schools for the summer of 1926, with the following in mind:—(1.) The vacation school is the pastor's supreme opportunity for evangelism, and training for church membership for boys and girls; hence, (2.) every pastor in a vacation school of his own; (3.) training by living, not entertainment or "busy work," will be magnified; (4.) the vacation school as the ideal opportunity of the church for a group to function in practical Christian living; hence: (5.) every moment of time from the beginning of the presession period of supervised play to the close of the day, is to be "teaching through living"; (6.) the best possible teaching processes for both formal and informal instruction; (7.) closely departmentalized schools, including provision for intermediates, is urged; (8.) a beginning is being made in training college and seminary students through specialized credit and supplemental courses, under the supervision of the Chair of Religious Education, for a full summer of work in the vacation and other forms of church-school work.—*Thos. S. Young.*

SOUTHERN BAPTIST CONVENTION

The Sunday-School Board of the Southern Baptist Convention is working definitely towards the incorporation of the daily vacation Bible school into the permanent educational program of the local church as one of three correlated units, the other two being the Sunday school and the Baptist Young People's Union. To accomplish this, it has prepared *The Daily Vacation Bible School Guide*, a complete manual, to be used for teacher training, and a daily vacation Bible school certificate—(it has places for seven book seals)—that is awarded upon the completion of the manual. The Board is furnishing also a series of twelve correlated textbooks, thus offering a definite curriculum that is in many respects different from any other utilized in the churches. The work is being promoted through the several state Baptist Sunday-school departments. Use is being made of every propaganda device that has been found helpful in Sunday-school work. Last year, its first year of departmental work, there were three hundred vacation schools. This year the indications are that there will be between seven hundred and one thousand. —*Homer L. Grice.*

THE CHRISTIAN CHURCH

The interest in D. V. B. S. among our people is steadily growing, and more inquiries come every year to our office concerning ways and means. But we still have a campaign of education to carry on, especially in the rural districts. So one of the things which we expect to emphasize this year is the possibility of having a good and successful school in rural sections, where teachers are scarce and materials even scarcer. We are earnestly hoping one of the things to which we may look forward during the year is the preparation of lesson courses and suggestions of materials for small, backward, poorly-equipped schools, who, nevertheless, have a great love for the Master and children.

We expect also to encourage the project method of teaching as much as possible. We believe this method, properly used, will aid the pupil in formulating for himself standards of Christian character. Handwork will be used, insofar as we are able to control its use, as a means to an end, rather than an end in itself; that is, it will be one of the projects undertaken and carried through during the course of the school.—*Mrs. F. E. Bullock.*

CHURCH OF THE BRETHREN

Vacation schools in the Church of the Brethren are promoted by the central Board of Religious Education through literature, field men, regional organizations and colleges. At least seven training schools distributed over the center areas of the denomination are being conducted during the early months of 1926. Most of these schools will be held immediately previous to the opening of vacation schools.

These training schools, held about one week, are under the direction of skilled leadership and afford teachers an opportunity to discuss and arrange the curriculum, to study the best methods of administration and to see actual work done in classes. The curriculum has been tentatively provided for a cycle of three years. The child is central; the Bible is the principal textbook. Missionary lessons, habit talks, handwork and other materials are provided to make a well balanced course of study. The course is graded and correlated with our Sunday-school lessons without repeating them. The central board through its literature outlines definite plans and daily programs, suggests textbooks and other supplies. All workers are encouraged to adapt this material to local needs and circumstances.

During 1925 fully one-third of our Sunday schools cooperated in either vacation schools or week-day schools of religious education. We hope to do better in 1926.—*Ezra Flory.*

CONGREGATIONAL EDUCATION SOCIETY

Congregationalists have no department devoted entirely to the work of the daily vacation Bible school, but commits the task to its district secretaries, who have all had experience and who carry the work, with the help of the Boston office, to the local fields. The district secretaries write to pastors and church-school superintendents early in the season and call attention to the value of daily vacation Bible schools and give some general observations concerning plans of organization, methods of carrying forward the work, and the results to be obtained. The secretaries in urging the organization of schools suggest, first of all, that if possible community schools of vacation teaching be organized, schools in which all Protestant denominations shall have a part if they care to come. If it is not found feasible to have a community school, then individual churches are urged to set up their own schools. The district offices then undertake to help, so far as possible, each type of school. When a church elects to set up its own school, the district office furnishes detailed information for the organization of the school, for courses of study, for the securing of teachers, and for making the work a part of the denominational program of religious education. Congregationalists have developed some courses of study for the daily vacation Bible schools but for the most part they look to the interdenominational organization to furnish materials.—*R. W. Gammon.*

DISCIPLES OF CHRIST

Ten vacation church-school institutes will be held in college centers or other carefully selected places. These will be for the training of vacation church-school supervisors and teachers. These are five days in duration and there are at least two class periods a day. One is given to the discussion of educational principles, which usually includes a directed play period; the other class session is given to a demonstration of a day's session in one group of the vacation church school. We will continue to emphasize the need of adequate financial support, properly qualified teachers, a suitable and coherent course of study, and the building of the vacation church school into a Christian community in which the children will learn through activity and social contacts. In addition to general promotion among all the churches, carefully selected lists have been made in each state or region, including the churches which are so situated that they will be able to launch such an enterprise. These lists will include churches in rural and small town communities, as well as in the city, for the past has shown us that the success of the school does not depend upon the size of the church, but upon its educational vision.—*Hazel A. Lewis.*

EVANGELICAL SYNOD OF NORTH AMERICA

That the daily vacation Bible school should be made an integral part of a church's system of religious education is being increasingly recognized in the Evangelical Synod of North America. This is a conclusion arrived at on the basis of the valuable and enthusiastic reports received for the 1925 season.

The progress of the vacation church school, as revealed in these reports, the success of the local schools as active agencies of the church for religious education and Christian life development, the proven value of the institution as a community asset, are some of the facts which this department of the Board of Religious Education will disseminate as part of its promotional program for the season of 1926. The presentation of plans and programs for the vacati church school that have been tried, found workab and have succeeded, information about act progress made and measurable results obtained o some of the strongest arguments and the great encouragement for the maintenance of this type school of religion. Such information is being fur ished by means of reports and articles in our churc school periodicals and special bulletins throughc the year.

In the more intensive campaign immediat preceding the vacation period the pastors and sup intendents will be confronted with the challenge the vacation church school by circular letter. Lite ture on the objectives, materials, principles, a methods pertaining to the conducting of vacati church schools is to be furnished. The Distr Committees of Religious Education will be suppl with large vacation church-school posters for displ in local churches, pastoral and district conferenc and conventions Keeping of careful records a sending of reports of school activities to the Bos of Religious Education will again be urged.

The phase of vacation school work to be especia emphasized this season is the training of workers community or denominational schools, in local class or by means of reading and self study cours Approved courses for schools and standard texts study will be recommended and practical plans conducting training institutes suggested.

The outlook for a great advance in the cause religious education through the vacation chu school in the Evangelical Synod is more promis than at any time since the establishment of t department.—*Frederick Pfeiffer.*

FRIENDS IN AMERICA, BOARI OF RELIGIOUS EDUCATION

In our denomination we shall be laying a good d of stress upon the organization of new schools. have not yet attained our goal in this regard. shall also be urging that a fine type of worship sh be maintained in the schools, and that the handw shall correlate with the instructional material. shall also emphasize the necessity of having trair teachers who will thus be able to give a higher ty of instruction.—*Edgar H. Stranahan.*

METHODIST EPISCOPAL CHURC

The Department of Church Schools of the Met dist Episcopal Church in developing denominatio daily vacation schools and assisting in commun schools, works largely through its field force co posed of conference directors of religious educati There are twenty-one directors of religious educat giving close supervision to this work in their resp tive territories. They are prepared to render defin service to the local churches and communities setting up their programs, securing teachers, a conducting the schools.

The department has available pamphlets on da vacation church-school plans indicating types s methods of organization, suggestions for select the teaching force, and curriculum, methods of p motion, and so on. These pamphlets will be gran on request.

Upon request plans will be furnished for setting training schools on districts or in communities daily vacation church-school workers. The Divis of Local Church Administration will be glad to operate by giving suggestions and wherever poss aiding in securing persons to help direct these in tutes. The department is not able to obligate it financially in this respect.

The Division of Local Church School Administ tion has been corresponding during the winter mon with many leaders and directors regarding the ganization and administration of their daily vacat church-school work, the curriculum, standards teaching, and kindred phases of the subject.

The Superintendent of the Division is at pres attempting to make arrangements with several coll departments of religious education to cooperativ conduct city or community training schools for da vacation church-school forces.—*Charles F. Boss,*

THE METHODIST EPISCOPAL CHURCH SOUTH

In looking toward the development of an enlar program of religious education which provides continuous and progressive experience in Christ living the church must utilize whatever time she

ake available, provide materials that have functional value, and develop a leadership capable of iding childhood and youth into this experience.

Leadership Training.—It is recognized that while e vacation time gives added opportunity for doing rk that is tremendously worth while, the time must wisely used if it is to increase rather than endanger tolesome religious development. The emphasis our church, therefore, is on the training of leaderip. Courses will be offered in the summer leaderip schools at Mount Sequoyah, Ark., and Lake naluska, N. C., in which additional time for reious education will be interpreted in terms of a tal program for the church school which is seeking relate religious experience to the whole life of the pil.

Curriculum Materials.—We have produced no aterials for vacation programs, since we have not perimented sufficiently to feel that we know what want. We have attempted to select materials at are fairly well adapted to the age groups, that ve some unity in their make-up, and that may incorporated into the total program of the church hool by those workers who use materials as second- y sources and the experience of the child as the imary source in the development of the program.

Promotion.—We are not yet attempting the wide omotion of the vacation program. The possibilies inherent in this type of work are being presented conference and state-wide meetings where workers me together to study problems and project yearly ograms. In this way interest in the work is being veloped among those who can aid in working out lequate plans to pass on to a wider constituency.—*Irs. V. R. McDonald.*

RESBYTERIAN CHURCH IN THE U. S. A.

We are concerned with the matter of more careful ouping of pupils in the vacation school. As the ovement becomes stabilized and leaders are more miliar with the work, it should be possible to grade e pupils more carefully, resulting in an increasing umber of schools that carry four departments; indergarten, primary, junior and intermediate.

We shall also seek to emphasize the advantage sulting from a definite relation of handwork and ther forms of activity to the aims and purposes of e program. This does not mean necessarily close orrelation between the Bible lesson and a form of ctivity undertaken on that day. It does mean that ctivities shall help achieve the religious education urpose of the school.

We feel that it is now time to stress the importance f thoroughly competent leadership for the vacation chool. To this end we shall seek to restrict the use f inexperienced and untrained teen-age boys and irls, using them as helpers and assistants and keepg the supervision and teaching in the hands of ersons who have some real training for such work.

We are looking toward the time when we can discriminate between vacation school pupils who are etting some religious education in Sunday schools nd other church organizations and pupils who get ttle or no religious training except what is received n the vacation school. Separate classes for these two ypes of pupils with different lesson courses must urely be provided before the vacation school can chieve its best results.—*W. D. Howell.*

PRESBYTERIAN CHURCH IN THE U. S.

Plans for the promotion of vacation church schools n the Southern Presbyterian Church for 1926 provide or an enlargement and intensification of the program s heretofore conducted with special efforts to get a nuch larger number of schools to reach standard equirements. Up to 1925 there has been a steady ncrease in the number of vacation church schools eporting to our central office. Last year, however, here was an increase of one hundred forty per cent ver the previous year. This rapid acceleration was ue largely to the wide distribution of literature and o the excellent work done by a corps of thirty tudents sent out by our Board. Over one-fourth of he schools held last year were conducted by these vorkers. This year, while using much the same nethods of promotion, we shall seek to secure a more eneral high type of work than heretofore by providng a larger number of trained workers, by increasing he number of teaching days in the schools which vere below standard, and by developing a more efinite educational consciousness. Our plans, in rief, are as follows: (I.) Promotion of vacation chools, by dissimulation of information through etters, leaflets, books, periodicals, church papers, tc.; curriculum—chosen from the best available naterials in the field; awakening of interest by preentation of vacation school values to Presbyteries, ynods, and General Assembly; organization and adninistration of schools by local agencies; organiza-

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Those in charge of older classes will find in the new book, *The Church Story Hour*, many suggested programs, with a wealth of stories, songs and games suitable for Beginners and Primary children.

If you have not already made your plans for a Vacation Church School, you ought to get our booklet on organization and administration, sent free with full information.

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tion and administration of schools in rural sectio mill towns, mining camps, towns and cities by thi specially trained students of General Assembl Training School. (II.) Training of leaders and wo ers, through three-day institutes, standard traini schools, and colleges and seminaries.—*Wesley Bake*

REFORMED CHURCH IN AMERIC

There are three things we shall emphasize in t Reformed Church in America.

First. That the vacation church school is becomi a definite part of the permanent educational progra of every progressive church. It furnishes not o additional time for the educational processes, b demands a type of teaching on the level with that the public school. It is therefore necessary to ha teachers who have been trained for this particul task.

Second. We shall place a greater emphasis on t importance of using Biblical material. Other thi being equal, the Bible story is best because it saturated with religion. The memorizing of sc ture which will meet the experience of the pupil invaluable. The children's worship is enriched the use of Bible prayers.

Third. We shall emphasize the importance of t opportunity which the vacation church school affo to reach and help children and youth who are n in the Sunday school of the church. Following i mediately on the close of the public school, it easier to get the children to come to the chur school and to bring their young friends with the Without trying to proselyte, a splendid piece Christian Americanization work can be done in t five weeks devoted to the church vacation school. *Abram Duryee.*

THE REFORMED CHURCH IN TH UNITED STATES

There are five definite features in vacation sch work which we believe are of fundamental impo ance. These are (a) an accredited course of traini for teachers prior to the opening of the vacati school; (b) daily staff conferences; (c) use of pu activity centered programs; (d) a flexible ti schedule; (e) democratic group organizations. It our intention to emphasize the importance of inc porating these elements in the educational progra of every local school.

Training of Teachers.—We have two manuals preparation for primary and junior teachers, resp tively, covering ten discussions each which we recommending to all our local vacation sch workers. It is our conviction that ninety per c of the character development that takes place throu vacation school work depends on competent a trained teachers. Since the vacation school off the best opportunity for the promotion of an effect training program for boys and girls we are anxious properly utilize this exceptional period in the inter of character development.

Daily Staff Conference.—The vacation sch programs that will meet the needs most effectiv of children, individually and collectively, cannot fully anticipated in advance. It is for this rea that teachers should meet regularly, preferably a the morning session, to consider their specific pr lems and build the program for the coming ses of the school. Joint programs and other enterpr of the church school can be planned at these d staff conferences.

Pupil-Activity Centered Programs.—In prepa work with children leaders should select a few c crete activities from the home, the school, play and contacts with nature and relationships with fortunate children. They should prepare discuss and activities on the basis of these concrete c which are intended to stimulate the developmen desirable conduct on the part of children. method of dealing with the conduct of children concrete way we consider far more effective than of presenting general information with respect to ethics of daily living irrespective of the spe problems which children face from day to day.

Flexible Schedule.—In formulating the daily gram around the natural interests of children not advisable to follow a rigid schedule for the v in the daily sessions of the vacation school. various activities that may be undertaken sh sometimes be interchanged to meet specific nee the pupils. This means that "the child is not r for the lesson, but the lesson must be made to fi child."

Democratic Group Organizations.—The best wa develop conduct in the lives of children in a vac school is to organize the pupils into self-gover groups. This particularly pertains to the wo the junior department and with older pupils. Th dividual pupil is far more concerned about wi the approval and disapproval of the group with w he is identified than in heeding the wishes c autocratic teacher. We believe also that boys

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s must be given an opportunity to practice democ- tic living in order to develop into well-trained nocratic citizens.—*Charles Peters.*

NITED BRETHREN IN CHRIST

The interest in both week-day and daily vacation gious schools is on the increase in the United thren Church. We believe firmly in providing an ractive program of religious education for the ldren during their summer vacation. We find ere a school has wise leadership and provides ade- tely for the whole child that it is not difficult to d the interest and secure regular attendance. Our ns for the coming year are as follows:

To place in the hands of all the pastors, Sunday- hool superintendents and children's division super- endents well prepared literature showing the value the vacation school and how to promote it in a isfactory manner.

We find the *International Handbook of Vacation ble and Church Schools* of great value. Its use will continued as calls are made for additional informa- n. In this way we teach almost unconsciously that s is a cooperative movement. In many instances recommend the joining with churches of other ominations in vacation school work of a com- unity type.

Our aim is, if possible, to have our churches think terms of a whole program of religious education ich will make the vacation school function as a rt of the whole and not as alien organization with- t any relation to the other educational agencies the church.

As a denomination we do not publish our own rses of study but select carefully from the Abing- n Press and other series. We only wish that the ominations could get together on building a ndard curriculum for which there is a growing mand. This must be done if we would correlate work of the vacation school with that of the -day school and week-day school.—*Chas. W. enbaker.*

HE UNITED LUTHERAN CHURCH

Because of emphasis on using the catechetical s- n of instruction there has not been as extensive paration for daily vacation Bible school materials for week-day schools. The demand for D. V. B. S. literature has been less than for week-day school literature. However, vacation schools are rapidly increasing in number as their value is coming to wider recognition. A course of study has been projected and is being prepared. This includes a graded study of the Bible, catechism, hymns, prayers and missions, for at least three age groups. Such handwork will be incorporated as grows out of the curriculum materials. Suggestions for adaptation of materials in the week-day school curriculum are made, and selected outlines and texts are offered. A Handbook has been issued setting forth curricula in use in successful vacation schools and explaining the methods of organizing and directing these schools. The advisability of introducing vacation schools is given publicity through our publications and a systematic plan has been put into use for gathering statistics. At present we have no adequate way of ascertaining the status of the daily vacation Bible schools in the United Lutheran Church.—*D. Burt Smith.*

THE UNITED PRESBYTERIAN CHURCH

In the plan of organization recommended in 1925 for use in the Bible schools of the United Presbyterian church, an Associate Superintendent of Community Work is named as one of the five constructive officers of the school. His duties involve the initiation and promotion of all work in the community intended to uplift its citizens, or to enthusiastically assist in such work. The daily vacation Bible school is one of his chief interests. All welfare work in church communities should be initiated by the church and have loyal cooperation and support of church organizations. The Christian church exists for such work and the Bible school has no more urgent task. This fact should accentuate the interest which the church Bible schools should manifest in the daily vacation Bible schools when it is remembered that only thirty per cent of the children in America are enrolled in any church school. All churches must have an officer who is charged with this responsibility if the efforts of the church school in reaching the young people of the community are to economically converge in dependable results. During the season of 1926 the Bible schools of the United Presbyterian church should, through their Associate Superintendents of Community Work, lead in their support of such an effective agency for the development of good citizens as the daily vacation Bible school has become in all communities where it has been in operation. The elements which should be most effectively emphasized in the schools of 1926 should include honesty in our civic duties. A crisis for the American people is not far off unless our people learn to respect their civic duties and the law.—*J. Brad Craig.*

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CHURCH SCHOOL FOLKS AND FACTS

THE DEPARTMENT of Christian Education of Denison University has recently received unique recognition of its work. The State Board of Education, in granting teachers' certificates, recognizes a limited number of hours done in the teaching methods of special subjects, and has agreed to accept for three hours credit the work done in Principles and Methods of Teaching in the Church School.

* * *

W. E. M. HACKLEMAN and Alvin Roper have recently completed arrangements to work together, serving churches and church schools and conventions in programs of music and religious art. Mr. Roper will be remembered as a partner with Mr. E. O. Excell, rendering very valuable service in scores of great Sunday-school conventions. Mr. Hackleman's large experience and fine abilities are well known.

* * *

ABBOTT BOOK, for several years the efficient Director of Religious Education of the First Christian Church, Oklahoma City, has assumed the duties of a similar position with the Union Avenue Christian Church, St. Louis, Missouri.

* * *

O. E. TURNER, Education Director in the First Baptist Church, Knoxville, Tennessee, says, "I am highly pleased with the JOURNAL and desire to place a copy of it in the hands of each of our department superintendents each month."

* * *

W. W. CHARTERS, recently come to the University of Chicago as Professor of Education, has been appointed to the Committee on Religious Publications of the University of Chicago Press. He is widely known as an authority on curriculum construction and educational research.

* * *

THE NEW home for women students of Boston University School of Religious Education has been made possible by the generous gifts of friends. It is located on the summit of historic Beacon Hill.

* * *

E. L. GREGORY, Chairman of the Board of Religious Education California Yearly Meeting of Friends Church, Whittier, California, is setting up and promoting a thorough-going program of religious education for his people.

* * *

H. S. HARDCASTLE, pastor Suffolk Christian Church, Suffolk, Virginia, says, "We find the JOURNAL practically invaluable in our work here. We look forward to its monthly visits."

* * *

VIRGINIA Sunday School Association, Minor C. Miller, General Secretary, has recently conducted some interesting high school Bible tests. Facts can be obtained by writing to Mr. Miller, Bridgewater, Virginia.

* * *

STANLEY A. GILLET, Acting State Director of Religious Education for Idaho Baptist Convention, writes concerning the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION that it is the one publication supreme in its field.

* * *

J. C. WELCH, Director of Religious Education, First Christian Church, Little Rock, Arkansas, has issued an attractive educational bulletin with important facts concerning the church, its school, the school's accomplishments and aims for the future.

* * *

ALEX B. COAKLEY, Director of Religious Education, St. John's Presbytery, Tampa, Florida, publishes a very interesting monthly paper called "Efficiency."

* * *

THE INTERNATIONAL Training Schools, under the direction of Dr. H. Shelton Smith, will be, for the summer of 1926, unusually attractive in the strong courses offered and the high grade personnel of faculty.

* * *

ONE OF THE best schools of religious education and social service is the "Intercollegiate," under the guidance of the United Board of Religious Education of Southern California. State denominational directors of religious education, college presidents and professors in goodly number, together with other religious education specialists constitute the faculty. The courses are comprehensive and thorough-going.

* * *

E. C. PAUSTIAN has been elected Acting General Secretary of the South Dakota Council of Religious Education on account of the serious illness of Mr. George W. Miller, who has served as general secretary for fourteen years. Dr. Gay C. White has been elected chairman of the Committee on Education. The fifty-first annual convention will be held at Rapid City, South Dakota, June 15, 16, 17.

* * *

Z. B. EDWORTHY is Acting General Secretary of the West Virginia Council of Religious Education.

* * *

THE CALIFORNIA Congress of Religious Education held in the First Congregational Church, San Francisco, was rather unusual for its wide representation and very strong program.

* * *

THE INTERNATIONAL Older Boys and Older Girls Camp Conferences for the summer of 1926, will be bigger and better than ever, under the direction of Dr. P. R. Hayward.

WALTER GETTY, Richmond, Virginia, Superintendent of Young People's Work, of the Southern Presbyterian Church, is issuing a very clever paper setting up the work of his department. Paul Harris assists him.

* * *

J. S. PETER, the efficient General Secretary of the Oklahoma Council of Christian Education, is to be congratulated for the very successful state Sunday-school convention recently held in Bartlesville, Oklahoma.

* * *

GORDON CHALMERS, son of Dr. William E. Chalmers, Secretary of Religious Education of the American Baptist Publication Society, has been awarded the Cecil Rhodes scholarship at Oxford.

* * *

THE JOURNAL is indebted to Miss Adaline C. Guenther of New York City, for assistance in securing the vacation Bible school articles in this number. Miss Guenther is the efficient assistant to Thomas S. Evans, Director of the International Association of Daily Vacation Bible Schools.

* * *

E. MORRIS FERGUSSON, specialist in church-school administration, author and lecturer and for many years an employed officer in this field, has taken up his residence at Swarthmore, Pa.

* * *

GILBERT N. BRINK, formerly Executive Secretary of the American Baptist Publication Society, is assisting the Business Manager of Pomona College, California, his *alma mater*. Brink's health is recovering, to the great joy of his many friends in the field of religious education.

* * *

THE CHICAGO Council of Religious Education recently held a very successful annual meeting, Dr. Perry Rice being re-elected president.

* * *

ARTHUR J. HANSEN, a capable executive in religious education, has become the new General Superintendent of the Northern California Council of Religious Education.

* * *

MISS ELSA L. OBERG, a recent graduate of Auburn School of Religious Education, has become Director of Religious Education of the Delaware Avenue Baptist Church, Syracuse, New York.

* * *

H. W. BECKER, the new General Secretary of the Missouri State Council of Religious Education, is making commendable progress in his new work.

BOOK NOTES

OUT OF THEIR OWN MOUTHS. By Oscar Macmillan Buck. 136 pp. Price 75 cents. The Methodist Book Concern, New York and Cincinnati.

THE GOSPEL STORY IN ART. By John LaFarge. 417 pp. Price $2.50. The Macmillan Company, New York.

MYSTERY CAMP. By M. M. Dancy. 308 pp. Price $1.75. L. C. Page and Company, Boston.

IDEALS OF CONDUCT. By John Dashiell Stoops. 373 pp. The Macmillan Company, New York.

VOCATIONS FROM THE CHRISTIAN VIEWPOINT. Prepared by a Special Committee for use in connection with the Presbyterian Program for young People. 31 pp. Price 25 cents. Westminster Press, Philadelphia.

PILLARS OF GOLD. By Mitchell Bronk. 211 pp. Price $1.50. The Judson Press, Philadelphia.

CHURCH WORK WITH INTERMEDIATES. By Elizabeth M. Finn. 200 pp. Price $1.25. The Judson Press, Philadelphia.

LITTLE BOOKS OF CHRISTIAN LIFE SERIES. By Anthony C. Deane, James Reid, Frank H. Ballard, George Jackson. 156, 217, 204, and 175 pp. respectively. Price, $1.25 each. George H. Doran Company, New York.

LANDMARKS IN THE STRUGGLE BETWEEN SCIENCE AND RELIGION. By J. Y. Simpson. 288 pp. Price $2.00. George H. Doran Company, New York.

PAUL OF TARSUS. By T. R. Glover. 256 pp. Price $2.00. George H. Doran Company, New York.

FINDING GOD IN BOOKS. By William L. Stidger. 240 pp. Price $1.75. George H. Doran, New York

LITTLE BOOKS ON THE CHRISTIAN LIFE SERIES. Price $1.25 each. George H. Doran Company, New York.

Our Father. By Canon Anthony C. Deane. 156 pp. An interpretation of the Lord's Prayer that will be read with eagerness and real spiritual blessing.

The Key to the Kingdom. By James Reid. 217 pp. Here is a study of the Beatitudes of Jesus that will enrich and ennoble the Christian's life.

In the Form of a Servant. By Frank H. Ballard. 204 pp. In language that is elegant simplicity itself, the reader is entranced with the beauty of Christ's life.

The Guests of God. By George Jackson. 175 pp. Fifteen intimate, beautiful meditations especially appropriate for the communion hour.

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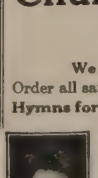

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FINDING GOD IN BOOKS. By William L. Stidger. 240 pp. Price $1.75. George H. Doran Company, New York.

The author of this book has an unusual combination of speaking and writing ability. He is a spiritual dramatist with great power and purpose. This, another volume from his gifted pen, leads his readers into the sermons-in-books that reveal life truths of great value. He will help any one to find God in the books he interprets.

PAUL OF TARSUS. By T. R. Glover. 256 pp. Price $2.00. George H. Doran Company, New York.

What T. R. Glover writes eager friends the world around buy and read. Here is a welcome, winsome journey through Pauldom with a versatile scholar as a fascinating, resourceful guide. He makes old scenes throb with new meaning and charm.

MYSTERY CAMP. By M. M. Dancy. 308 pp. Price $1.75. L. C. Page and Company, Boston.

Here is another Page book for boys with the Page standard of excellence. A book that the publishers guarantee "has a clean-minded, ethical, and broadening atmosphere that will be approved by parents." Boys who start to read this stirring story will have to be driven to bed. The wide-awake reader fairly jumps from page to page as he races on from one incident to another with Specks, Snappy, and Blooey as chums. Pirates, gold-for-the-digging, kidnapping, storms, hair-raising moments by day and by night—mysteries that chill and thrill, well,—get the book and read it for yourself.

LANDMARKS IN THE STRUGGLE BETWEEN SCIENCE AND RELIGION. By J. Y. Simpson. 288 pp. Price $2.00. George H. Doran Company, New York.

Dr. Simpson, successor to Henry Drummond, has in this book rendered signal service for these controversial days. However, Professor Simpson himself is a historian, a scientist, a believer, and he has produced an intelligent and lucid exposition that will be welcomed by all fair-minded truth-lovers and truth-seekers.

THE KING'S MINSTREL. By I. M. B. of K. Price $1.75. L. C. Page and Company, Boston.

This is the third story in the King's series by the lady who chooses to be known by initials only. *The King's Minstrel* dates back to the days when Norman and Saxon races still fought with one another for possession of the land, and to avenge private quarrels. Rahere, the king's jester, is all for peace, although he lives in a time when war flourishes. Part jester, part wizard, part priest, he plays his several parts to the very best advantage. A story that young people will enjoy reading.

THE STORY OF SOCIAL CHRISTIANITY. By Francis Herbert Stead. Two Vol. 260 pp. each. Price $2.00 each. George H. Doran Company, New York.

The authority of intensive study and the enthusiasm of years of rich personal experience is in these volumes by the famous Warden of Browning Hall, telling the story of the church's ever-widening vision of her social mission. It is a moving panorama of the social activity of the ever-living Christ, tracing his socially creative and socially redemptive work through the centuries. Special prominence is given to his work as a creator of communities, civic, national and international. Those who have looked upon social Christianity as a mere philanthropic addendum to conventional piety will find here a marshalling of facts which vindicates the essentially social nature of the Gospel of Christ. These two volumes appear in the new series, "The Living Church" edited by Professor John E. McFadyen. —*R. L. C.*

SEVEN PROFESSIONS AND THE TEACHINGS OF JESUS. By Matthew Hale Wilson. 264 pp. Price $1.50. The Westminster Press, Philadelphia.

As Professor of Philosophy at Park College, and minister at Parkville Presbyterian Church, Dr. Wilson has given us a very rich interpretation of the outstanding Christian professions. This would be an admirable study book for adult groups. The seven chapters include "The Christian Physician," "The Christian Lawyer," "The Clergyman," "The Christian Banker," "The Christian Editor," "The Christian Teacher," "The New Profession."—*R. L. C.*

LITTLE CHILDREN OF MISSION LANDS. By Mary Entwistle. 199 pp. Price $1.75. George H. Doran Company, New York.

Teachers of the primary department of the Sunday school will find this volume of short stories very useable. The stories are descriptive of the life and customs of children of the entire foreign mission field and the material is in a very readable form. The Chinese nursery rhymes are an added touch of interest. A valuable feature is the page of suggestions for expression work which appears at the end of each section.—*H. L. F.*

A HANDBOOK OF CHRISTIAN ETHICS. By David Stow Adams. 399 pp. Price $3.00. T. and T. Clark, Edinburgh. A scholarly treatment, yet in language which the average layman will find interesting —*P. H. V.*

STORIES TWICE TOLD. By J. P. Struthers. 191 pp. Price $2.00. George H. Doran Company, New York.

A collection of short stories selected from the "Morning Watch," a children's monthly missionary magazine edited for twenty-seven years by the Reverend J. P. Struthers. The stories selected are of a great variety and are practically all based on a nature theme or scientific fact and many of them have as their basic thought a Bible verse.

Teachers and workers with senior high school boys and girls will find in this collection fresh and original material for short talks and sermons.—*H. L. F.*

THE MENTAL GROWTH OF THE PRE-SCHOOL CHILD. By Arnold Lucius Gesell. 447 pages. The Macmillan Company, New York.

Professor Gesell is one of the pioneers in the study of the very young child. The pre-school period of mental development holds an unambiguous and undisputed preeminence, for it comes first. From a study of hundreds of cases, Dr. Gesell has worked out a few simple tests by which may be in a measure determined the mental capacity of the child from the age of a few months to several years. Part one of this volume deals with the significance of this period of development, Part two with Norms of development, Part three with Comparative studies of different ages of children, Part four with development diagnosis and supervision.—*P. H. V.*

THE FARMER'S CHURCH. By Warren H. Wilson. 264 pp. Price $2.00. The Century Company, New York.

The farm is defined as, "a tiny human unit made up of a family resident upon an area of land averaging in the United States about one hundred and forty acres."

This book contains a fine appreciation of rural values and points out clearly that rural problems and city problems are different in kind. The author unflinchingly points out the present breakdown in the social life of the open country, and makes suggestions on how the farmers church may be vitalized to strengthen these weaknesses.—*P. H. V.*

CHRIST, THE TRUTH. By Bishop William Temple. 341 pp. Price $2.50. The Macmillan Company, New York.

This book comes from one of the keenest thinkers of the day. It starts with a philosophical consideration of reality and works up to Christ, the truth. It establishes the fact of purpose in things, and affirms that purpose argues for will and will means God. The book discusses the value of reality, declaring that the universe exists to reveal the goodness of God, but that value is actual only when it is appreciated. The author comes naturally to the Atonement as the only thing which can adequately solve the problem of evil. On the whole, here is a book which one will want to read and re-read. It has more quotable lines in it than any book this reviewer has read in a long time. I agree with the author of "Painted Windows," that it is one of the greatest of recent volumes.—*T. J. H.*

HOW TO TEACH THE OLD TESTAMENT. By Frederick J. Rae. 255 pp. Price $2.00. George H. Doran Company, New York.

The author is the director of religious instruction in Aberdeen Provincial Training Centre. The book teems with valuable information. Whether the reader is prepared to accept the author's conclusions or not he certainly admires the teaching values of this text.

THE DAILY VACATION BIBLE SCHOOL GUIDE. By Homer L. Grice. 296 pp. Price, Cloth, 75 cents; Paper, 50 cents. Baptist Sunday School Board. Nashville.

Dr. Grice in this very helpful manual has effectively put the daily vacation Bible school into close fellowship with the local church, as a vitally geared-in agency of the whole church's educational program. His book is constructive, comprehensive, and convincing. It is a *real* guide that will be quite sufficient in the hands of pastor or other wide-awake local church worker to set that worker to thinking and to doing. The book is packed full of workable suggestions. And to think of nearly three hundred pages, cloth bound, for seventy-five cents! This book should be in every church library in America and many a church worker should have his own individual copy.

THE SINGERS OF JUDAH'S HILLS. By Charles Arthur Boyd. 157 pp. Price $1.25. Fleming H. Revell Company, New York.

The author has produced a unique book that will put pure joy into the soul. These story-settings for the best beloved Psalms make the Psalms themselves glow with new meanings. The whole book is a volume of story-sermons carrying over into life fresh inspiration, courage, and faith. The book is especially commended to young people and their leaders.

THE OPEN GATE TO PRAYER. By Mabel N. Thurston. 60 pp. Price 60 cents. Fleming H. Revell Company, New York.

The model prayer of our Lord, ever old, but ever new, lives in newer meaning in the pages of this small book with a big message within its covers. There are ten stimulating chapters, the reading of which will give information; but what is more important they will create a holy desire to practice the presence of God through prayer.

AS AT THE FIRST. By John A. Hutton. 171 pp. Price $1.25. George H. Doran Company, New York.

A monograph on the early church, evidently one of a series of Doran Titles called *Little Books on the Christian Life* affording the busy man, either cleric or layman, a fresh view of the days of beginnings with Disciples, Witnesses, Saints, Believers, Friends, Christians, Fools—these seven characterizations being the titles of the seven chapters of Part II of the book.—*F. C. S.*

COMMUNION ADDRESSES. By Representative Preachers. 192 pp. Price $1.75. George H. Doran Company, New York.

Lord's Supper discourses by twelve of Britain's great preachers. Textual, practical, evangelical, devotional.—*F. C. S.*

THE CREATIVE WORK OF JESUS. By Daniel Lamont. 256 pp. Price $2.00. George H. Doran Company, New York.

The Bruce Lectures given at the United Free Church College, Glasgow, in 1924. A study of Christian experience in the light of modern thought. —*F. C. S.*

TURN BUT A STONE. By Archibald Alexander. 155 pp. Price $1.60. George H. Doran Company, New York.

A suggestive collection of fifty sermons to children. Not much of the British flavor. Every sermon points to Jesus Christ. Rich in story content.—*F. C. S.*

THE WOOING OF REBEKAH AND OTHER BIBLE PLAYS. By Rosamond Kimball. 268 pp. Price $2.50. Charles Scribners Sons, New York.

An illustrated volume prefaced by a most thorough and practical introduction, offering in language for the most part the Scripture text itself, twenty plays. Five are grouped under the story of Joseph, four around David and Jonathan and three about Elijah and Elisha. There are also plays especially suited to Christmas, Easter and Children's Day. A very useful volume.—*F. C. S.*

MAKE YOUR CHURCH ATTRACTIVE. By Charles H. Richards. 124 pp. Price $1.00. The Pilgrim Press, Boston and Chicago.

Dr. Charles Herbert Richards, author of this attractive little book, believed the importance of the place of beauty in the church, in its buildings, surrounding, and ritual, cannot be over-emphasized. In ten concise, compact chapters he discussed: The Attractiveness of a Well Organized Church, Music in the Church, Some Great Hymns for the Church Service, The Church a House of Prayer, A Beautiful Service of Worship, An Attractive Service for a Village or Rural Church, Scripture Reading a Church Attraction, A Plan for Scripture Reading in the Church. One of the special features of this book is is the "Lectionary" furnishing readings and teachings which give a general survey of the whole Bible in the course of a year.

AMERICANS ALL. By Chellis V. Smith. 132 pp. Price $1.25. Lothrop, Lee and Shepard Company, Boston.

"There was no race in democratic America that did not produce its hero." Chaplain Smith has collected the stories of nine heroes who in the World War showed that Americanism is above race, creed, or condition. Most of these nine heroes paid the great sacrifice, and the account of their lives means broader fellowship, higher manhood, and better citizenship.

THE JUNIOR. By Ernest J. Chave. 174 pp. Price $1.25. The University of Chicago Press, Chicago.

A study of life-situations of children from nine to eleven years of age. The author has made a detailed study of a specific group of children of middle childhood. The observations and reactions of over six hundred and fifty children were obtained and used subsequently in this book. The technique is simple and could be used easily with any group. The titles of the chapters are: Important Factors in Life-Situations; Problems of Adjustment; Some Examples of Problem-Solving; Attitudes and Values, Desires and Fears; Some Conclusions for the Religious Education of the Junior.—*F. W. W.*

PRACTICAL PUBLIC SPEAKING. By Bertrand Lyon. 436 pp. Price $2.50. Lothrop, Lee and Shepard Company, Boston.

This is a book for the vast number of men who need public speaking for *practical purposes*, and are not interested in the old-fashioned theories of elocution. Professor Lyon has long specialized on the practical side of speaking in public. Every theory

CHRISTIAN MOTHERHOOD THE HOPE OF THE WORLD

A Mother's Day Message

THE home should be looked upon as the nursery of the spiritual life. Those ho have done so and continue to do so e holding the correct outlook; for the piritual forces are fundamental. They e even elemental. Without them the aterial form lapses into inanity and orthlessness. This life is to be nurtured ith as much care and farsightedness as ae physical form in which it is incorpor-ted. Upon whom falls, at the last nalysis, the responsibility for making he home a spiritual nursery of the human oul? There is no hesitation for an nswer. It comes at once. *The big busi-ess of womanhood is that of making a ome.* There is nothing greater, for ithin it are located all spiritual values. f they are not set in infancy and child-ood, within the confines of the domestic ircle, by the mother, then they are argely lost.

The home should be given the distinction f being a nursery of the spiritual life.

Its atmosphere should be charged with piritual forces. Everything within the ome should be colored by ideal influence nd moved by spiritual energy. This is a reater task than running a store or irecting a factory or guiding the destin-es of a great financial concern.

The biggest business any woman can ossibly do is to preside over the nursery f the spiritual life known to humanity as he Christian home.

It is understood by those having op-portunity to make wide observation that he Christian home is the highest project f civilization. Indeed, there is nothing hat can be called civilization where the ome is absent. Christ has created the ome as we know it today in its ideal orm. We realize that the highest service hat could be rendered, and which is eld idealistically as the kingdom of God, would be realized if the Christian ome were universal. There may be oly places; there may be sacred places; here may be exalted places, but the oliest place in the world is a mother's nee, for that forms the first altar for very child born into a Christian family.

* * * * *

"Mother, teach me to pray," was the recent request of a little girl coming home from church. Her mother had never taken the time to instruct her. The Sunday-school teacher had raised the question, How many ever pray, and how many have been taught how to pray by their mothers? Only three out of a class of seventeen responded in the affirma-tive. * * * * *

The business of being a Christian mother is one of the most difficult things in the world, because it requires attention and study and application and self-denial and sacrifice.

Too many modern women are un-willing to give themselves to their home; therefore their children are too largely reared in an irreligious atmosphere; for mother herself does not take the time to pray, neither does she take the pains to teach her children how.

Those familiar with this situation are doing everything in their power to make it easier for the mother in the home to carry to her children that religious in-struction that will enrich their lives with spiritual energy and ideals.

There came to our attention recently a new set of books, "The Book of Life," in eight volumes, arranged and edited by Newton Marshall Hall and Irving

Francis Wood (published by John Rudin & Co. Inc., Chicago). This is almost a monumental work and is intended to carry the Bible into the home for religious instruction. Its outstanding points of value are its many illustrations of his-toric places, cathedrals, cities, and char-acters. The authors have avoided all technical approach to their different subjects. They have produced a set of books which contain almost an infinite amount of history, but also a biography of every outstanding character in the Bible which may be said to be Biblical rather than literary, technical, or critical. This answers one of the most prevailing needs we know of today, for frequently men want a Biblical biography of a Bible character which will be simple, un-technical, straightforward, and at the same time comprehensive. Such biog-raphies are contained in these books. They are elegantly bound and will make a great addition to a home library.

If a mother could bring herself to see the real responsibility that rests upon her in making a home while her husband makes a business or a reputation, we would have in a very short time this world changed into a better place to live. The ideal of mother that once appealed so profoundly to the average citizen has gone into eclipse. It is no longer on the surface, but down deep in our hearts there is hidden away that ideal of a real, true, beautiful, self-sacrificing, devoted mother whom we love, whom we idolize, and at whose altar we place our chaplet of flowers. The business woman, the club woman, the literary woman, the childless, independent woman is so dash-ing, so free, so impressive, that her ideal has come to occupy attention.

* * * * *

It takes more brains, more personality, more character, more physical vitality, more real worthwhile human nature to be a mother than anything else that is offered to womanhood today.

These volumes are mostly for home use. We may well rejoice in the work of the Sunday school and the Christian ministry and the secular school, the college and the university, and all other educational agencies; but the first teacher of the child is the mother. The first open book is her face, and the first voice which speaks and starts the little brain growing is that of mother. She cannot farm out her task. She cannot hire someone else to bear this responsibility. As a wife, then as a mother, she must recognize certain incumbent obligations and in-evitable duties which, if she refuses to perform, will bring upon her in the maturity of her children a sense of shame and evidence of failure, and sometime the heartbreak of tragedy.

For the woman who is successful in making a true home where peace and love dwell, in which the children whom God gives her feel the sacredness and holy meaning of life, is the greatest handiwork of the Creator; for he has committed to her a very definite secondary work of creation which cannot be excelled, but which must be acknowledged.

The best crown ever worn by a woman is that placed on her brow by a noble son and a queenly daughter, who love Christ and their fellow men and acknowledge God in all their doings.

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From an editorial, page six, *Western Christian Advocate* of November 6th, 1924.

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WINNETKA GRADED BOOK LIST. By Carleton Washburne and Mabel Vogel. 286 pp. Price $1.75. The American Library Association, Chicago.

This is the report of the results of a statistical investigation as to the books enjoyed by children of various ages and measured degrees of reading ability. Through the Department of Research of the Winnetka Public Schools, reports were secured from hundreds of pupils in all parts of the country as to the books read, with an estimate as to how they liked the books and how difficult they found them. About nine hundred books each were mentioned by twenty-five or more children, and on these the report is based. The arrangement is by age and reading grade. For each book is given the title, author, publisher, price, a statement regarding the book by a child, number of boys and girls resectively reporting the book, percent of each liking the book, interest value, median chronological age of children liking, median reading grade for same, spread, number of cities from which reported, and a value index. Expert librarians were used to pass on the literary value of books, and those in the list which are of special literary merit are starred.

The study furnishes an unusually fine list of books for children's reading. By consulting the list it is easy to find a wide selection of titles suited to a given age or reading ability, and be assured that as to interest these books were chosen by the children themselves. From a standpoint of scientific procedure, the study is an unusually fine example of scientific method.—*P. H. V.*

THE IMPRISONED SPLENDOR. By J. H. Chambers Macaulay. 223 pp. Price $2.00. George H. Doran Company, New York.

According to this distinguished author there is a splendor of God revealed in nature and history and the experiences of men which can never be truly liberated until mankind has been brought into his right relationship with Jesus Christ. The immediate business of the church should be to appreciate anew these great imprisoned permanent values and show their redemptive power and influence as the Christ-way to individual and social transformation. Those who have read *If I Miss The Sunrise,* by this same author, will anticipate a real stimulating discussion of some of the present day needs of the church in this series of thoughtful essays.—*C. R. O.*

SURVEYING YOUR COMMUNITY. By Edmund DeS. Brunner. 109 pp. Price $1.50. George H. Doran Company, New York.

This volume was issued under the direction of the Institute of Social and Religious Research, 370 Seventh Avenue, New York City. The discussion covers the general problem of community surveys from the standpoint of the general community surveys, the topical survey, and the house to house religious census. Full suggestions are offered and sample schedules presented for each of these types of surveys. The last two chapters give suggestions for tabulating and presenting the results of such surveys. The problem is an outgrowth of the wide experience which the Institute has had in the field of surveys and furni hes an admirable guide for any individual or community contemplating making a survey. —*P. H. V.*

WHY THE CHURCH? 104 pp. Price $1.00. The Association Press, New York.

A discussion course on what is the contribution of the church to the promotion of the Christian way of life in the world. A series of problem situations to serve as a basis for discussion of some of the more acute racial problems. Emphasis is laid on enlightened consideration rather than on solutions. In the hands of a skilled leader should prove to be an unusually virile course for mature groups. It is one of a series of volumes by which the National Conference of the Christian Way of Life (also known as "The Inquiry") aims to serve a widespread inquiry into the meaning of Christianity for human relationships in the world order of today.

Other numbers in this same series are:

MISSIONS AND WORLD PROBLEMS. 135 pp. Price $1.00. Arrangement and general method same as the above.

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A COOPERATIVE TECHNIQUE FOR CONFLICT. 31 p Price 20 cents. This is a manual of suggestio for conducting discussion classes. Essential those who would conduct classes on the abo basis.—*P. H. V.*

BOOKS OF GOODWILL. Volume I. *Through the Ga way.* Compiled by Florence Brewer Boeckel. 1 pp. Price, single copies 50 cents; one hundr copies, 33 cents. National Council for Preventi of War, Washington.

This beautifully illustrated, interesting little boo the first in a series, will be welcomed by children well as mothers and teachers. It is attractive appearance and rich in content. The author l compiled these stories, poems, plays, games, p grams, etc., with the belief that this world can made a brotherhood if children are taught good instead of an ancient grudge, and with the hope t these stories will help children learn how to live in inter-dependent world. Mothers and teachers also find a veritable gold mine in the list of boo given at the end of the book.—*F. W. W.*

HERO TALES FROM MISSION LANDS. By W. Nairne and Arthur P. Shepherd. 238 pp. Pr $1.75. George H. Doran Company, New York

An excellent book for use with adolescent bo The stories provide material historically true, s will enlist on behalf of missionary work the enthu asm, the love of adventure, and the hero-wors which burn in the heart of a boy. There are twen two chapters, each giving the story of the life personality of some missionary hero in a foreign la Those who want to interest adolescent boys in m sions, will do well to consider this book.—*F. W. W*

THE LIFE OF CHRIST. By Rufus M. Jones. 28 Price 35 cents. The American Library Associati Chicago.

This is one of the series of reading courses iss by the above organization and entitled "Read With a Purpose." This is a brief view at the life teachings of Jesus, seen in the light of the source our knowledge of the Master, and written in author's own charming style. The pamphlet cl by introducing the reader to a few of the best bo on the Life of Christ.—*P. H. V*

MORE PSYCHOLOGY AND THE CHRISTIAN LIFE. T. W. Pym. 178 pp. Price $1.60. George Doran Company, New York.

Those who are familiar with his previous volu and those who have heard him lecture will have ha

pleasure the appearance of another work from pen of this noted student of the "New Psychol- " "Psychology, like any science, has no moral plexion, and a common prejudice that exists ast it on the ground of its alleged non-morality ven immorality is illogical and unfair," contends author. "For psychology itself is the science of ent living; it does not include the study of right g. The part cannot include the whole. But stianity, the science of right living, should include study of efficient living." In this volume the or devotes major attention to the imagination, its relation to belief, faith, suggestion, will, and nct.—*P. H. V.*

LUTHERAN GRADED SERIES. By Paul Harold eisey. 226 pp. The Department of Religious ducation, Wittenberg College, Springfield, Ohio.

n exhaustive study of the Lutheran Graded Series, the standpoint of the historical development ne Series, a critical evaluation of the material, and a section devoted to constructive suggestions he building of a curriculum in harmony with the knowledge of the child and in the light of existing eriats. The score-card method of evaluating the -books and the memory material is used, and in the author makes a significant contribution by wing this method actually in use. By the stand- assumed for measurement, the materials in this es are found greatly wanting. Their chief weak- consists in an extreme leaning toward material he center of the curriculum rather than child life. view of his plea for a life-centered curriculum, it nteresting to note that in his constructive sugges- s for curriculum building, the author does not ape from the idea of a curriculum being a body of erials to be taught, and expression a vestibule ter, growing out of and added on to instruction. *H. V.*

E BOY AND MODERN PSYCHOLOGY. By W. Ryland oorman. 162 pp. 40 cents. F. H. Cheley, Denver.

hat versatile boys' work leader, Frank Cheley, has jected the Little Loose Leaf Library, for boys' kers everywhere. It will contain fourteen book- of sixty or more pages each and is issued serially orm for being bound into a binder of Leafax size. e booklets have already been issued, of which s, by Professor Boorman, is one.

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RISTIAN ETHICS. By Hervin U. Roop. 399 pp. Price $3.00. The Fleming H. Revell Company, New York

A discussion of historical ethical thought, ethical ories and their implications, especially from the ndpoint of the teachings of Jesus, and an applica- n of the principles of Christian Ethics to such dern problems as individual, family, possessions, -work, recreation, social relations, etc. A quota- n or two will give the author's viewpoint: "Love the fulfilling of all laws for Him (Jesus). But this not something that comes by fulfilling all laws. is is the mistake of all externalism and perfection- n in Christian Ethics. It cannot be trust upon y man from without. It springs up from within d grows. It must be original, spontaneous, and e, not a compulsion or a resultant of forces." . . . he ethical life is always a creative task, a spiritual venture along an unsurveyed highway."—*P. H. V.*

HAT DOES CHRIST EXPECT OF YOUNG PEOPLE TODAY? By T. H. P. Sailer. 133 pp. Price 75 cents. Pilgrim Press, Boston.

This is a discussion course for boys and girls irteen to sixteen years of age. Pupil's assignments e published separately in loose leaf form. The urse was originally used with a group of girls and ys under the author's direction. The problems e stated in the form of concrete life situations, thus aking the discussion concrete and pointed. The e situations are usually gripping and likely to pro- ke a lively interest, though many of them could ve been made more vivid by a more liberal use of rect discourse. There is a tendency for this course suffer from the common failing of discussion courses at is, to rely too largely on the pupil's opinion ithout giving him adequate data in the form of bject-matter. In this course the author suggests method of pupil study which deliberately puts the ible material into the background. It is however e of the best discussion courses based on life prob- ms which we have.—*P. H. V.*

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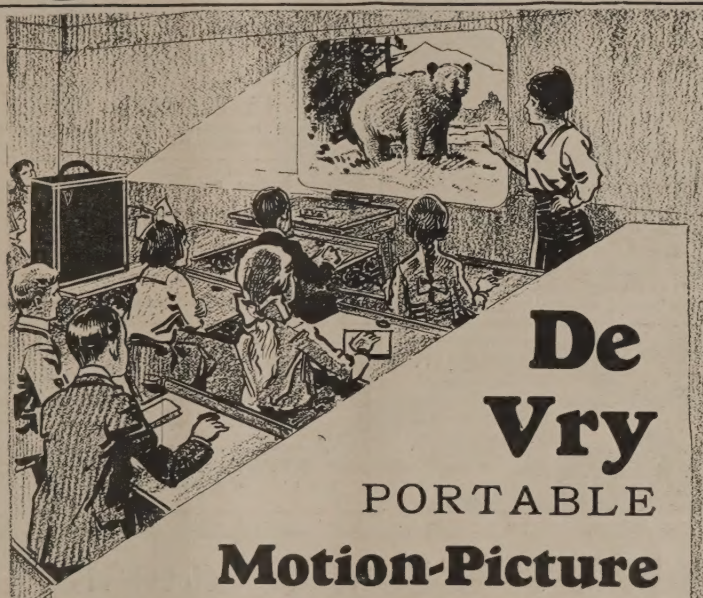

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